A MEMORIAL HISTORY

OF THE

FIRST BAPTIST CHURCH

Watertown, Massachusetts

1830-1930

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A MEMORIAL HISTORY
of the
FIRST BAPTIST CHURCH

Rev. James E. Norcross
Historian

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FIRST BAPTIST CHURCH

WATERTOWN, MASSACHUSETTS

1830 — 1930

By

REV. JAMES E. NORCROSS

one of her sons

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INTRODUCTION

It is of more than passing interest that the One Hundredth Anniversary of the organization of the First Baptist Church of Watertown should coincide in time with the Tercentenary of the founding of the town. The First Parish Church was instituted very early in the history of the settlement under a covenant still preserved, and has continued as an organization until this day. For two hundred years, it held high the banner of evangelical Christianity. When, in the course of events it laid that banner down, the First Baptist Church was organized to lift again the symbol of the older faith, which it believed to be the hope of the world. How the church then founded has carried on, and how it has maintained the principles of its founders, is brilliantly set out in this memorial history. In the Chapter on Contributions to the Century, the author has given brief but unique biographical sketches of those who, nurtured in the First Baptist Church of Watertown, have attained some eminence in their various walks of life. But he has omitted from the number one who should be in the very first rank. Those who know him well know that he just could not say much about himself. It would be contrary to his nature, his training and his life. Nevertheless, he belongs in the midst of the people and of the events he describes for he was a part of them.

James Edward Norcross was born in Watertown, and was the son of James Henry and Elizabeth (Bonney) Norcross, who, for many years, were residents of the town. The writer remembers them well, for, when as a boy in 1870, he joined the Baptist Sunday School, James H. Norcross was the teacher of the class to which he was assigned. Truly, to both of these sainted

persons the Bible was indeed the Word of God and the rule of life. There was no one round about more familiar with the scriptures, or who could use them more readily and aptly than Elizabeth Norcross.

James E. Norcross attended the public schools of Watertown, graduating from the High School with honor. He immediately entered business, and for half a score of years was attached to one of the large wholesale houses of Boston, and represented the firm in several states. But business did not satisfy a man of his principles, background and energy. Other work of a higher kind irresistibly called him. He became, first, a secretary of the Y. M. C. A. with success, and was soon called to be assistant to Rev. Edward A. Capen, pastor of his home church, a prophet with honor among his neighbors and friends. Mr. Capen alluding to his assistant, said that the prominent quality in his makeup was enthusiasm, and his enthusiasm has never waned in the work of his life. He attacked the preparation of this book with the full enthusiasm of his youth.

During this period, he studied at Newton Theological Institution, graduating in 1897. While there, he aided in the formation of the Waverly Baptist Church and preached at the Mount Auburn Mission, which, later became the Belmont Street Baptist Church. From 1897 to 1929, he served in five Baptist Churches in Massachusetts and Pennsylvania, and, for some time, was acting pastor of a Congregational Church in Lawrence. In all of these churches, he was successful, both as a preacher and pastor.

Mr. Norcross also served the Baptist denomination for twelve years as district secretary of the American Baptist Home Mission Society, district secretary of the American Baptist Publication Society, and field secretary of the General Board of Promotion.

As a member of the Mountaineers of Seattle, the Adirondack Club of New York and the Appalachian Club of Boston he has shown a keen interest in outdoor life and has a long list of ascents of peaks in the Sierra, Rocky and Appalachian ranges of mountains.

In 1888 he was married to Mary Ella Sherman of Watertown, who has proved an indefatigable partner, in every test and triumph and will share in the well-earned rest. Their only daughter, Mildred, is instructor in the Department of Speech, Mt. Holyoke College, her alma mater.

Their only son, Arthur, a lad of rare promise, died in 1902, but "though dead yet speaks". As a beautiful tribute to his memory Mr. and Mrs. Norcross have contributed to the college expenses of sixteen students in the parishes they have served. Law — medicine — pedagogy — business and the ministry have thus been enriched by consecrated investment in promising youth.

By vote of the Trinity Baptist Church of Arlington, his last pastorate, Mr. Norcross was made pastor emeritus, the duties of which position he performs with earnestness and great discretion.

Another characteristic of Mr. Norcross is his love of friends. During the many years of his business and his ministerial life, he has made hundreds of friends; he has never lost one.

Now, in these later years, he has come back to Watertown, the home of his ancestors, and the place of his nativity, and settled among his old friends and many new neighbors, for his home is beautifully situated in one of the newer parts of the town. A long and happy evening to the life of him and his beloved wife is the wish of everyone.

FRED E. CRAWFORD,
Chairman, Tercentenary Committee of Watertown.

To the Men and Women Whose Courage, Coöperation, and Consecration Made Effective the Ministry of One Hundred Years, This Book is Affectionately Dedicated.

PREFACE

"It is a sublime declaration of the Sacred Scriptures that: The righteous shall be had in everlasting remembrance. Earth, it is true, loses their memory, but heaven retains it. Their sepulchres may become unknown. The letters on their headstones may be obliterated by the hand of time. Their names may pass into oblivion among men. But on the "hills of immortality" they are known, and loved, and talked of, and the history of God's dealings towards them is celebrated with ever fresh delight.

"It becomes us, however, to preserve on earth, as far as possible, the memory of those whom God loves. The example of their piety, faith, and patience, their labors and their zeal, is a precious legacy, worthy of a lively and a lasting remembrance."

Where could we find better language in which to describe the "raison d'etre" of this Centennial Volume?

They are the thought-provoking sentences with which Rev. S. F. Smith, D.D., author of America, begins the life story of Rev. Joseph Grafton, his honored and revered predecessor in the pastoral leadership of an historic church. Joseph Grafton and Samuel Smith knew intimately, loved devotedly and helped in many ways the early Baptists of Watertown. In a large sense the church on the bank of the Charles is the foster child of the church near Newton Hill.

As legatees of a goodly heritage we have sought to collect and combine facts that will arrest forgetfulness; to revive and reanimate incidents that time and space have removed from our sight. To challenge modern

devotion by listing the names, virtues, and achievements of the founders and promoters of the First Baptist Church in this historic town.

They Deserve Special Immortality.

It is our earnest hope that each new generation of worshippers will review the story with perennial interest and will thank God afresh for the noble souls, who: "Through faith subdued kingdoms, wrought righteousness, obtained promises and out of weakness were made strong."

It is gratifying that our own One Hundredth Anniversary celebration, synchronizes with the Tercentenary observance of the founding of the Massachusetts Bay Colony.

James Edward Norcross.

Standish Road, Watertown, Mass.
February, 1930.

AN ACKNOWLEDGMENT

The historian records his deep indebtedness to all who have aided in the conscious and unconscious preparation of this Memorial Volume.

To Newton Theological Library for the loan of biography and pamphlets and for historical data.

To the New England Baptist Library for the generous use of records entrusted to its care.

To the Office of the Town Clerk, Watertown, for kindly assistance in the verification of important dates.

To Herbert F. Bent and Fred E. Crawford for their guiding historical sketches prepared for previous anniversaries.

To former members of the church, residing in other states, for their enriching correspondence and expressions of good will.

To Mr. E. Kingsbury Bacon, the Church Clerk, for the loan of valuable written records covering one hundred years of church activity and for calendars, programs and clippings announcing Red Letter events.

To the Special Committee of the Men's Class whose underwriting, promotion and publication make possible the placing of a treasure trove of historic information within inspirational reach of Twentieth Century Baptists and Friends.

CHAPTER I

Watertown at the Dawn of the Nineteenth Century

THE Nineteenth Century had just made its formal bow to our Western Republic when, in 1801, Thomas Jefferson, of Virginia, was inaugurated Third President of these United States. Some outstanding facts of the twenty-five years that follow will furnish an interesting background for the story of Baptist beginnings in Watertown.

The Young Republic Was Limited In Population

The second census, taken in 1800, showed a population of but 5,308,483, one-fifth of whom were negroes. The center of this population was just west of Baltimore, Maryland. 97.1% of the people lived in the country, and there were only six cities of 8,000 inhabitants. The principal commercial centers were Philadelphia, 31,000; New York, 23,000; Boston, 15,000, and Baltimore 13,000 — none of them as large as the present town of Watertown.

The Perpetuity of the Young Republic Was In the Balance

There were many intelligent people, both in Europe and America, who doubted whether the Federal Union could survive its early tests. In pregnant phrases, Daniel Webster described this period as marked by: "Disordered finance, prostrate commerce and ruined credit."

The Young Republic Was Harassed By Further War.

The Surrender of Cornwallis in 1781 and the "Treaty of Peace," at Paris, in 1783, did not usher in permanent good will — there were too many foes without and within. In 1798 we faced open hostilities with France. 1801 found America at war with Tripoli and the Barbary States. In 1812 we turned our guns against England on sea and land and our frontiers were rimmed with the smoke of battle.

English warships kept our seaboard in a state of terror and English forces finally entered Washington and burned the Capitol and most of the Public Buildings. It was during this double attack on Washington and Baltimore that Francis Scott Key wrote the "Star-Spangled Banner."

Conflicts with the Creeks in Alabama in 1814, and the Seminoles in Florida in 1818, added their desolating total of misery and distress to the national cup of woe.

The War of 1812 has fitly been called the "Second War for Independence." In the Revolution Americans fought for independence of England; in the War of 1812 they fought for independence of Europe.

The Young Republic Was Hampered By Slow Communication.

There were no railroads when the Nineteenth Century dawned. The Stage Coach was the mode of travel on long and short hauls and the Boston Directory gave two and one-half pages to a list of these

horse-drawn vehicles. In 1807 Robert Fulton succeeded in applying steam to boats as a motive power, to the wonder and profit of the travelling public. The Erie Canal, in 1825, reduced the cost of transportation. Before the canal was in use, ten dollars was paid for carrying, by wagon, a barrel of flour from Buffalo to Albany. By canal-boat the expense was reduced to thirty cents per barrel. In 1828 the first passenger railroad in the United States was begun at Baltimore. It extended westward about thirteen miles and its cars were at first drawn by horses. The electric telegraph did not come into practical use until 1844, and the historian was a shipping clerk in a Boston Store when the telephone first became man's warmest friend.

Because of slow communication the bloodiest battle of the war with England was fought, the battle of New Orleans. In this conflict the British lost twenty-six hundred men killed and wounded, one-fifth of its army.

Because there was no rapid way of sending messages, this battle was fought two weeks after the Treaty of Peace had been signed by England and the United States.

Local conditions during this national period of uncertainty and change show sympathetic reactions. The population of Watertown in 1800 was not so large as the present accredited parish of the First Baptist Church. The area of the town had not been pruned by legislative enactment and its western boundary extended to the Concord line.

Located on the banks of a navigable river and along the line of direct travel between Boston and sections west, the town was favored with a large degree of pros-

perity. "The river abounded in fish and the seine was drawn daily by Tom Trull, a fat fisherman, who paid the town for the exclusive privilege and reaped a good income for himself." The Spring Hotel, still standing, and other lesser taverns furnished food and lodgings for travellers and an abundant supply of old-fashioned stimulants, including Medford rum.

The local stage charged two and three pence from Watertown to Boston and those who chose to walk paid toll on crossing the bridge to the city.

According to reliable records: "It was not an unusual thing for the young people to perform the early housework, do the Monday washing, walk to Boston, do their shopping, walk home in the afternoon, take in the clothes and get ready for Tuesday's ironing.

The town had one school, one dry goods store, two West India goods and grocery stores, one tobacco store, one paint store [not a Beauty Shoppe], one grain store, one colored barber shop, one wheelwright shop, one fish market, one paper mill, one planing mill, one grist mill and one sash factory.

Most of these buildings were grouped along Main and Pleasant Streets and about the old town pump.

This village asset with its much used handle and generous trough was an ever-inviting spectacle for man and beast.

Ox teams of one, two and three pairs were seen daily on our streets hauling wood, grain, etc., to market.

The only church of the village was located on the present site of the Common Street Cemetery. Here for two hundred years it upheld the strict orthodox

faith; but, with the dawn of the Third Century of town life, it was drifting rapidly toward the Unitarian view of truth.

Religious life and thought were given large consideration by the business men of those early days. The preacher with his white stock and tie was revered as the leader in shaping the mental, moral and spiritual tone of the community and was received on the street with old-time courtesy.

The other professional men, two doctors and one lawyer, were always busy, while one apothecary, one constable, and a part-time undertaker responded to emergency calls and ministered to the sombre and tragic sides of life.

Books and magazines were in little demand as the people had scant leisure for reading.

Boston papers appeared only occasionally; the curfew bell was more welcome than late news dispatches.

Money was scarce and its channels of circulation were circumscribed. A man was rich who was worth ten thousand dollars. Millionaires dwelt only in dreamland.

Labor was honorable; idleness was a sin; wages and hours of labor were not collectively controlled. In the field of daily activity every man was a law unto himself and prospered accordingly and only shirkers were tripped and tagged by the devil.

As in many other towns the grist mill was then a center of civic activities as it became fifty years later a center of political effort.

Men came with their grist to the mill and while the grain was being ground, or perchance their horses or oxen shod, there was an opportunity to talk over affairs of public interest.

At such times Josiah Stone, John Coolidge, George Lawton and others met at the store of Jesse Wheeler and discussed the trend away from evangelical faith, the growth of the little Sunday School started in 1827, and the need of a church home for themselves and families nearer than Newton Centre and what is now Central Square, Cambridge.

It has been said that: "Achievements are born of visions; visions are born of the Spirit of God; a man to be spiritual must be practical."

So, in time, these devoted Baptists, dominated by a superb ideal, decided to change an intangible dream into a vivid reality.

In November, 1829, eight months before a church was formed, John Coolidge purchased of Isaac Patten the greater portion of the lot upon which the first meeting house was afterwards built.

This deed contained a restriction that no building should be placed upon the grantor's adjoining land within twenty feet of the dividing line, "this restriction to cease when the granted premises ceased to be occupied for a meeting house," showing clearly the purpose for which the land was to be used.

In March, 1830, the balance of the land was purchased from the trustees of the Ministerial Fund.

The lot then had a frontage on Mt. Auburn Street, extending from Patten's land, later the railroad, to

THE DART STUDIO

The Present Edifice, Erected 1900

within twelve feet of the "brick school house," later taken down — about two hundred and twenty feet. On Summer Street, from the brick school house to the brook; on Spring Street, from Patten's land to land late of Bent, about thirty feet; and on what is now the railroad about two hundred and sixty feet."

The first church building was begun immediately. John Coolidge, with his men and ox teams, drew the stone for the foundations. Others gave freely of their labor and largely of their substance.

The work progressed during the spring and summer of 1830 and when, in God's fullness of time, a Baptist church was formally constituted, the living faith of these devoted, grist mill visionaries had laid upon God's altar a white meeting-house, ready for public dedication, in this ancient village by the River Charles.

CHAPTER II

The Birth of the Church

Great Beginnings Are Always Happening.

IN the year 1000 A. D., Leif the Lucky, son of Eric the Red, with a crew of Norse Vikings, sailed across the stormy Atlantic and founded the city of Norumbega in the Land of Vines. This was the first recorded discovery of America.

According to Prof. Horsford, the site of Norumbega was on the River Charles, at Watertown, and we have read a tablet bearing the inscription: "Site of the old Norse City of Norumbega."

On the concrete bridge at Watertown are two tablets and these are the legends they bear: "This river called the Massachusetts by Captain John Smith, A. D. 1614, was named the Charles by Prince Charles, A. D. 1618." "A bridge crossed near here as early as A. D. 1641. Here, by the mill, bridges were built A. D. 1647, 1667, and 1719."

Watertown was settled A. D., 1630, an historic beginning. From A. D., 1630, Watertown had but a single church and for the first two centuries it held high the evangelical faith in this community. The character of the early settlers and residents, speaks volumes for their village coöperation and religious training.

In the Wars of Independence from the Mother Country and Independence from European domination A. D., 1775 - 1815, religion as well as government was compelled to pass through a crucible of national unrest and reconstruction. In that testing period both

organization and creed underwent radical reactions. The parish was separated from the town; the church from the state; while a quarter of a century of warm, religious discussion and debate led to this dramatic decision: The church that had shaped the religious life of two centuries voted to place itself in the ranks of the great Unitarian denomination.

But this decision, as subsequent history has so clearly revealed, did not usher in the millenium for reorganized christianity in Watertown. Neither did it change the attitude of those to whom evangelical truth was a trust to be kept inviolate.

In the old church, and out of it, there were those who clung steadfastly to the belief that Jesus Christ is a person and not a picture, a moving force in the world and not an historic memory. Among them were some who were already Baptists, and others, evangelical in belief, who were quite ready to join in any movement to the end that evangelical faith might be preserved and promoted in town.

This called for another beginning and it is a matter of honest pride that when the old First Church laid down its two century trust, we, in the Providence of God, were the ones to take it up.

This volume is a moving picture recital of our Evangelical Experiment.

In the summer and fall of 1827, within a stone's cast of the bridge and its tablets, another great beginning was inaugurated.

The Misses Eliza Tucker, Martha Tucker and Eunice Brigham, who lived near Main Street, Water-

town, and who were regular attendants upon the preaching of Rev. Joseph Grafton at Newton Centre, united in gathering together some of the children of the village, on the Lord's Day, to teach them passages of Scripture and to encourage them to observe properly the day set apart for rest.

Miss Brigham was a teacher in the town school, a woman of marked character and ability: her two associates were members of that sturdy Tucker family whose christian piety and uprightness of living were a religious asset of the town.

The adventure of this devoted trio prospered from the start and, in the following year, 1828, a Baptist Sunday School was organized, the Newton Theological Seminary promising assistance with its students.

Josiah Lawrence and William Hague, who afterwards became a distinguished Baptist author, educator and divine, were elected joint superintendents.

Josiah Stone, Mr. and Mrs. Elijah Pratt, Eliza and Martha Tucker, Eunice Brigham and Eveline A. Wheeler [afterwards Mrs. Luther Bent] were appointed teachers. Including officers and teachers, the school numbered about thirty-five, a leaven whose influence was soon felt. The sessions were held in an upstairs room of an old building, corner of Main and Galen Streets. This building, with others, was destroyed by the town in order to make possible the present, artistic civic centre of which Watertown is justly proud.

The school met at eight-thirty in the morning and closed at nine-thirty so as to allow the teachers and

others to walk the three and one-half miles to attend morning worship in Father Grafton's church at Newton Centre. Luncheon was carried and all remained over the noon hour to attend the afternoon service. A second walk of three and one-half miles brought them home to the Evening Preaching Service in Sunday School hall, led by a professor and students from Newton.

Twentieth Century Baptists may smile at the full Sunday program of our early Baptist fathers, but the weekly walks, lunches, sermons and fellowship seem to have issued in history worth recording. It has been aptly remarked: "Who shall say that the walk to Emmaus was not duplicated weekly in the walks to the old church at Newton Centre?"

The Sunday School text books were the Bible and Catechism, with a few notes and lesson helps, and the Sunday School Library consisted of Pilgrim's Progress, Baxter's Saints' Rest, Fox's Book of Martyrs, and the Works of Wilberforce. The teaching was doctrinal as well as emotional in those early days and, as the Baptists were very pronounced in their faith, there were no lapses in its propagation.

The growth and influence of this Sunday School finally alarmed some who were antagonistic to Baptist doctrine and, one Lord's Day morning, the owner of the building refused the teachers and scholars admittance to the room. But, "God was keeping watch above His own." Elijah and Mrs. Pratt, ever friends in need, opened their home, at the corner of Spring and Summer Streets, for the sessions of the school, but the quarters proved too small for the growing enterprise.

Then John Tucker offered his house as a place of meeting and built a platform in his parlor for the Sunday Evening Service.

Finally a larger room, over the Mill Creek, at the head of Mt. Auburn Street, was secured and there was fostered the primal faith and zeal that have characterized Watertown Baptists during one hundred years of activity. The Norsemen, Captain John Smith and Prince Charles came, tarried awhile, and then vanished, leaving only tablets written by Historical Societies in later years. The little group of Baptist adventurers discovered possibilities in childhood, conquered all antagonistic forces arrayed against their program, and left as a legacy to America a church of the living God.

Under date of July 6, 1930, the first minutes of that church are recorded. Watertown, July 6, 1830, "A number of brethren and sisters met at the house of Jesse Wheeler, according to a previous appointment, to take into consideration the expediency of forming a Baptist church in this place.

Ministering brethren, Joseph Grafton, of Newton Centre; Bela Jacobs, of Cambridge; Peter Chase, of Williston, Vt., and Deacon Brown, of Cambridge, were present and the following action was taken:

1. Chose Rev. Joseph Grafton Moderator.

2. The meeting was then opened with prayer, by the Moderator, after which the particular object of the meeting was stated.

3. The visiting brethren then expressed their views respecting the manner of proceeding to form a church.

THE MARSHALL STUDIO

Rev. Charles Lyon Seasholes

Pastor Since 1923

4. After hearing the brethren and sisters present express their minds in relation to associating in the order of a gospel church, the visiting brethren gave it as their opinion that it is expedient to have a church formed in Watertown and recommended that we fix on a day for the business and that notice be accordingly given to the brethren and sisters in this vicinity to meet and form themselves into a church by adopting a Declaration of Faith and a Covenant as the required form of sound words, and by appointing a clerk. The meeting was then dissolved.

July 12, 1830, a number of brethren and christian friends met for prayer and consultation on the subject of forming a church as had been recommended at the meeting on the sixth instant, and voted that all the members of Baptist Churches who are now living in this vicinity be invited to meet on Lord's day, the eighteenth instant and, immediately after public worship proceed to the formation of a church.

Lord's Day, July 18, 1830. After hearing an address from Exodus 32:26, "Who is on the Lord's side let him come unto me," the brethren proceeded to the business as had been proposed.

1. Rev. Peter Chase stated the necessary steps to be taken.

2. Prof. Ira Chase then gave out a hymn to be sung and engaged in prayer.

3. Rev. Joseph Grafton was appointed Moderator of the meeting.

4. Read the Declaration of our views of christian doctrine and Church Covenant which had been prepared.

5. Called on the brethren and sisters present to say if they were ready to enter into covenant as a church in gospel order. About forty answered in the affirmative.

6. It was moved that the Articles of Faith embraced in the Declaration be adopted, which was done by a unanimous vote, all the members rising.

7. The brethren then appointed James Bishop Clerk of the Church.

The church being thus formed, Father Grafton then very affectionately addressed them, mentioned his occasional labors with the people of Watertown for more than *forty years* and his anxiety to see what he had this day witnessed. He expressed an ardent desire that when the tongue which then addressed them should be silent in death, their tongues might be heard to speak the praises of God. He then closed the exercises by prayer, commending us to God and the word of His grace. Two verses of the Union hymn being sung the assembly was dismissed."

If ever a man was sent from God that man was Rev. Joseph Grafton. After forty-eight years of indefatigable labors as minister of the First Baptist Church at Newton Centre he distributed by his last will property appraised as follows: Real Estate, $1,500; Personal Estate, $388.12; Library, $76. But he left in various communities a score of Baptist churches he had helped to form.

On the green turf, in an ancient burial ground near the center of Newton, side by side, stand two monuments. They mark the resting place of two aged minis-

ters who toiled as brothers and friends for a half century.

Beneath one lies the Rev. Dr. Homer, pastor of the Congregational Church, Newton Centre; under the other sleeps Father Grafton. This cemetery was formerly passed weekly, by the early Baptists of Watertown, in attendance upon divine worship; it is now visited reverently by all Baptists.

The expense of the monument over Father Grafton's grave was met principally by subscription, not exceeding one dollar each, from a multitude whose lives he had blessed. On the east face of the monument is this inscription:

A
Memorial
of Unsurpassed
Ministerial Fidelity,
Hallowed Affections,
and
Holy Perseverance,
Erected by Many Friends

CHAPTER III

The Early Prophets

IN the realm of the christian religion a prophet is a forth-teller. The prophets of Israel were called and empowered to speak for God. They were sent to special groups, at divers times, not as cunning forecasters of future events, but as faithful interpreters of the will of God for individual and national life.

The Ministers who have served the First Baptist Church in Watertown have thus conceived and obeyed their commission. They are grouped into Early Prophets and Later Prophets to heighten interest in their achievements and to mark off distinct stages of progress in the story of One Hundred Years.

The opening year of prophetic leadership, 1830-1831, may well be remembered for its record of first things.

The List Is of Historic Interest

The First Minister. July 26, 1830, the church and society voted to invite Rev. Peter Chase of Williston, Vt., brother of Prof. Ira Chase of Newton Theological Seminary, to become their first pastor and the invitation was duly accepted.

The First Board of Deacons. Josiah Stone, John Coolidge and Jesse Wheeler, a rare trio, were the first to serve the church in this honorable capacity. They wrote history in character that abides.

The First Sexton. Elijah Pratt was appointed sexton at the organization of the church and served with rare fidelity for a period of forty-nine years. He

counted it an honor to be doorkeeper in the House of the Lord.

The First Council. August 8, 1830, the church voted: "To call a council to meet on the nineteenth instant for the purpose of publicly recognizing the church as properly constituted and in fellowship with the Boston Association, for inducting into the pastoral office their Pastor Elect, and to join with them in dedicating to Almighty God their new Meeting House."

The First Celebration. August 19, 1830, the church was recognized in due form, the Pastor installed and the House of Worship dedicated, — a high day in Watertown Baptist history.

The First Covenant Meeting. September 3, 1830, the church gathered in their home and voted to observe the Lord's Supper on the first Sabbath of each month and that a church meeting be held statedly on the Thursday preceeding the first Sabbath in each month.

The First Candidate Committee. Thursday, September 3, 1830, voted: "That brethren Josiah Stone and Joshua Coolidge be a committee, with our Pastor, to hear the christian experience of such as may wish to unite with the church by baptism, and to invite them if found proper subjects, to come before the church." No better associates could have been selected for this vital task.

The First Group for Baptism. September 30, 1830, Sibil Horn, Mary Ann Rice, Mary Sprague, Mrs. Dorcas Vila, Abigail Baron, Abigail Wheeler and Jesse Wheeler were accepted by the church and on

October 2 Susan Baron was added to the above group.

The First Baptism. "Lord's Day, October 3, 1830, the church and a large assembly of people repaired to the riverside where prayer, in the apostles' day, was 'wont to be made,' but now for the first time in Watertown on such an occasion," and eight persons were baptized.

The place was at the town landing at the foot of Riverside Street, when the tide was full and this, with a few exceptions, remained the place of baptism until the second church was built in 1858. The alternate place of baptism was at the bend of the river, off Pleasant Street. Immediately on coming out of the water the candidates were received into carriages and conveyed to their homes.

These baptismal seasons were witnessed by large assemblies of people, on both sides of the river, who gave most respectful attention.

The First Hand of Fellowship. Lord's Day, October 3, 1830, Adeline May, Harriet Parker, and Mariah Hobbs, with the eight who had been baptized were given the Hand of Fellowship and took their seats at the Lord's Table.

The First Letter of Dismission. Lord's Day, October 19, 1830, a letter of commendation was granted to Abijah Stone to join any other Baptist church where God in His providence might lead him.

The First Resignation. Thursday evening, December 2, 1830, James Bishop requested the church to excuse him from serving as clerk. No reason for laying down the office is given, but the request has a

decidedly modern tone. 1830 and 1930 face common religious requests.

The First Pastoral Extra. December 2, 1830, the church voted that their Pastor serve as Clerk and Pastor Chase joined the noble army of christian leaders who are rated available for all emergency tasks.

The First Roll of Members

Charter Members

1. Adams, Eliza
2. Bishop, James
3. Bishop, Ruth
4. Brigham, Eunice
5. Baxter, Mary L.
7. Chase, Rev. Peter
8. Chase, Martha
9. Cram, Patience
10. Corey, Mary
11. Chenery, Sibael
12. Coolidge, John
13. Coolidge, Mrs. Mary S.
14. Coolidge, Jemima
15. Coolidge, Lucy
16. Daniels, Sarah
17. Hunting, Sarah
18. Hodgkins, Samuel
19. Johnson, Phineas A.
20. Johnson, Abigail C.
21. Learned, Hannah
22. McGruder, Elizar
23. Neal, Oritha
24. Newton, Charlotte
25. Olney, Lucinda
26. Phelps, Amelia
27. Pratt, Elijah
28. Pratt, Mrs. Lucy
29. Loud, Mary
30. Richards, Nancy
31. Stone, Nathaniel
32. Stone, Jerusha
33. Stone, Abijah Sen.
34. Stone, Abigail
35. Stone, Josiah
36. Stone, Abijah, Jr.
37. Stone, Nancy
38. Stone, Esther
39. Stone, Matilda
40. Pratt, Abigail
41. Sawyer, Catharine
42. Tucker, Martha
43. Tucker, Eliza
44. Tainter, Elizabeth
45. Wheeler, Emeline

First Converts from Pedo-Baptist Churches. March 13, 1831, Mrs. Fuller and Mr. Osgood Hutchinson were immersed on confession of their faith in Christ. The record states: "The day was pleasant, the assembly large and the season delightfully solemn."

First Recognition of Christian Stewardship. "April 1, 1831, took into consideration the benevolent operations of the day for evangelizing the world and passed the following resolutions:

I. "That in view of the manifold and distinguishing goodness of God toward us, and of the circumstances in which we live, it is our duty as a church to consider ourselves and society, bound by the most sacred and endearing obligations to our Lord who has redeemed us by his blood, to patronize whatever may tend evidently to promote the interests of His Kingdom, and may upon mature deliberation, seem to require our united efforts.

II. "That this church be and the same is hereby formed into a Religious Auxiliary Charitable Society to patronize all those objects of christian benevolence which upon mature and prayerful deliberation we shall deem to be our duty.

III. "That as a matter of course our Pastor be President of Society; that our clerk keep the records; that our Treasurer take charge of the monies or other articles collected; and that these officers, together with the other officers of the church, be entrusted with carrying into effect this system.

IV. "That we respectfully and affectionately invite those of the congregation who may be disposed to

coöperate with us and assure them of our gratitude for any help which they may be pleased to afford.

V. "That we assist to the extent of our means the Middlesex and Norfolk County Baptist Missionary Society and the Massachusetts Missionary Society and that to the annual meeting of the former we send a delegate."

In addition a Female Missionary Society was formed embracing all or most of the female members of the church. From that early period the church has been a constant and generous supporter of all religious activities at home and abroad.

First Pastoral Resignation. May 13, 1831, Pastor Chase informed the church that "He considered it his duty to leave this place at the expiration of the passing year and requesting the church to allow him to retire sooner if duty seemed to dictate thus." It was voted to grant his request.

Pastor Chase remained but one year and it was a full year of achievement and blessing.

Twenty-three were received into membership; a Meeting House was dedicated; the church was formally recognized; a Pastor was installed; the church was organized for work, and Christian Stewardship was made a vital part of its program.

The next fourteen months were a pilotless period in the history of the church, but our Baptist fathers, versatile and victorious, kept the ship of Zion on an even keel and made a profitable voyage.

During this period the pulpit was supplied by representatives from Newton Theological Seminary, the

services of Rev. Harvey Ball being especially acceptable.

Seven were baptized during these months of waiting and three young men decided to enter the ministry and sought the approval of the church. The church voted to commend James Bishop and Lemuel Hodgkins. The former graduated from Newton in the Class of 1835 but was never ordained.

After hearing Abijah Stone attempt twice to improve his gifts, aided at the second trial by two professors from Newton, it was voted, almost unanimously:- "That he was deficient in the important essentials indispensibly necessary to engage in so important and responsible a calling."

Rev. Nicholas Medbury

September 14, 1832, Rev. Nicholas Medbury, of the Central Baptist Church, Middleboro, Mass., was called in succession and entered upon the longest pastorate of the first half century of organized Baptist work in Watertown.

One action of the church during its early history is worthy of a place in this volume and it occurred during Pastor Medbury's leadership.

Tuesday, February 16, 1841, at a regular business meeting of the church the following resolutions were freely discussed, slightly amended and finally adopted.

I. Resolved that the system of slavery as it exists in this nation, and even in the church, which makes merchandise of human beings, which deprives its victims of the *Word of Life and Salvation*, sunders the

ELIZABETH BRADBURY
(Mrs. C. L. Seasholes)

marriage relation which God has made sacred, and tramples in the dust the golden rule of our Saviour which He has made the basis of all our intercourse, is *a sin of awful magnitude,* and like all other sins ought to be immediately abandoned. 1925512

II. Resolved that we deem it our duty, as a branch of the Church of Christ, to bear a decided, unequivocal testimony against this system of iniquity, that the guilty may be admonished and that we may escape being made partakers of the sins of others.

III. Resolved that we cannot receive to our fellowship as a Christian, or a Christian minister, a slave holder, or an apologist for slavery. It was also voted that a copy of the resolutions be sent to the Editors of the Christian Watchman and Christian Reflector for publication.

Tuesday, October 18. The Third Resolution was rescinded and this substitute adopted:- " Resolved that we cannot admit as members of our body, nor invite to our Communion those who hold their fellow men in bondage."

In 1840 the church licensed Calvin French "To improve his gifts as a preacher." Later Mr. French's views seem to have changed, so the church on a proper report on the case adopted the following:

"Whereas our Brother Calvin French did receive from this church an instrument signifying our approbation of his improving his gifts, wherever Providence might cast his lot, and whereas we have since learned with regret that Brother French has imbibed and to some extent disseminated doctrines contrary to the gen-

eral belief of this church, therefore: Resolved that though we feel the utmost kindness toward Brother French and have no wish to trammel his conscience, or in any degree to interfere with his private belief, yet we cannot continue to hold ourselves responsible for the propagation of his sentiments, and that Brother French be requested to give up to the church the instrument above referred to."

Brother French, unlike some men of more modern ideas as to propriety, saw the reasonableness of this request and, after having had the privilege of fully expounding his views at a special meeting of the church, surrendered the "instrument".

The outstanding feature of Pastor Medbury's ministry was the great revival conducted by Evangelist Miller. Mr. Miller was a farmer-preacher, apparently of sincerity and of a kindly disposition, who made up for his early disadvantages as best he could, and who had been licensed, but not ordained, by a Baptist church.

Mr. Miller emphasized the Second Coming of Christ as one of the most important truths in the Scriptures. "Almost incredible was the effect which his preaching and prophecy had on vast numbers of people, as were also the preparations that were made by many of his followers to be ready to meet the Lord when he should appear." So effective were his messages that Watertown was shaken as a reed in the wind. More Bibles were bought and read by the citizens than ever before. Scores upon scores were received into church membership and the building was not large enough to hold the congregations.

By the energetic efforts of George Lawton, one of the members, and others of the church, the old, white Meeting-House was enlarged by cutting it in twain, moving back the rear half and filling in between.

Some of the reactions to this revival were fanciful in the extreme and wrought considerable harm.

The annual minutes of the Boston North Baptist Association, held in 1897, in the First Baptist Church, Cambridge, contains an Historical Sketch of the First Baptist Church, Watertown. From it we quote the following paragraph:- "The latter part of Pastor Medbury's pastorate was rendered unhappy and great injury was done the church by Millerism."

The Letter of Tremont Temple for the associational year of 1842-43 stated, according to the report of the association "a few have been added to our number, but the year has not been so prolific in showers of mercy, as in winds of doctrine. We have been under the necessity of excluding several of our number, not for believing that Christ is coming in 1843, but because a belief in that doctrine was made not only a test of Christianity by its advocates, but a rallying point around which all faiths and creeds were mixing in a communion embracing the most destructive heresies."

Rev. and Mrs. Medbury with their pleasing manner, great ability, and rare devotion served the church for eleven years and his resignation was accepted reluctantly August 15, 1843. During this period 308 new members were given the Hand of Fellowship. January 5, 1844, Letters of Dismission were granted to Rev. and Mrs. Medbury to unite with the Baptist Church in Newburyport.

Rev. Edward D. Very

From a brief history of the church, published in 1892, we quote the following:- "The Rev. Edward D. Very was called to the pastorate in December, 1843, and continued in office until January, 1845, having received ten persons into the church." These are the brief data of a brief pastorate. In all the manuscripts available to the historian the third prophet appears and departs with the same brevity.

The church records furnish some interesting hints for pastoral speed in 1844.

His call to the pastoral office apparently lacked spontaneity and unanimity. There were evidences that the church and society did not always dwell together in unity. Strict church discipline was voted and practised with monthly regularity during this period, a depressing church program.

Pastor Very followed a beloved church leader the length and results of whose ministry form the outstanding feature of the first half century of church life.

He inherited considerable dissension in the church caused by the entrance of false doctrine, one of the reactions from the notable revival conducted by Evangelist Miller.

Even with these problems Pastor Very could have weathered all opposition if the old motto:- "Silence is Golden" had been the key note of his practical theology.

It requires infinite tact and patience, to be a good minister of Jesus Christ, at *any time;* doubly true of *all times.*

Historic facts are susceptible of dry repetition. Care has been taken to avoid the temptation to run all the prophets of one hundred years in a uniform mould. Therefore we venture to add this summary to a brief record :- He was a human prophet, of a human church, in its human reactions.

Rev. Charles K. Colver

In December 1845, Charles K. Colver, a Newton student, Class of 1843, was set apart to the gospel ministry and became the fourth minister to serve in the white Meeting-House.

His father, then pastor of Tremont Temple, preached the Ordination Sermon. Among the distinguished Baptist ministers who shared in the exercises we note the names of Rollin H. Neale, Henry J. Ripley, Joseph W. Parker and Samuel F. Smith, all men who made notable Baptist history. The Baptist Encyclopædia 1881, has this to say about the preacher of the sermon "Dr. Colver's ministry in Boston was a remarkable one, unique in the history of the Boston pulpit, and scarcely equaled any where in this country at any time for boldness, energy, the mastery of formidable difficulties, and its hold upon popular interest. In the higher results of spiritual effectiveness it was no less notable." Visitors from far and near flocked to his preaching as to one of the great attractions of the most fascinating city in America.

When Charles K. Colver, the son, was called to become pastor of the Watertown church it had a membership of over two hundred, which made it one of the larger Baptist churches of the state. He remained

with the church five years and fourteen were added to the membership.

Rev. John Hunt, in 1923, was the oldest living graduate of both Brown University and Newton. He was a class mate of Mr. Colver at both institutions and knew him intimately. In 1920 he wrote this description of his friend: "Mr. Colver had a sound and vigorous constitution. He inherited a good mind and body, which fitted him for long and useful work, and to stand better than many. He always appeared of about the same mood and state. He had much cheerfulness. He was not depressed in his intercourse with others. He was good company in society. He dressed neatly and decently, always. There was nothing flighty, or changeable, or unbecoming about him. As a scholar he was above the average. Throughout his whole course he was an earnest Christian worker, consistent and even in his work, words and acts. He expressed himself freely on all proper occasions, no matter whom he might hit. He cared not whether his words made him popular or unpopular. He was a copy of his father in body and mind. They were one in work, in views, and in doctrine. They both took strong ground on the anti-slavery side."

A good will episode occurred during Pastor Colver's term of service that is worthy of record.

Tuesday, June 16, 1846. "A request was presented by Deacon Joshua Coolidge that we give one of the Communion Tankards, belonging to the church, to the new Baptist church in Newburyport, Mass., * * * provided they are recognized by the council which had been called."

SULLIVAN DRUG STORE

The first Sunday School was organized here 1827.

July 21, 1846, Deacon Coolidge reported that the Tankard, with five cups and two plates had been forwarded to Newburyport. In this tangible way the church followed the example of her Master, "Who went about doing good".

Rev. B. A. Edwards

Rev. B. A. Edwards was called to lead the church in May 1850 and, during his ministry of three and one half years, forty-six new members were welcomed.

Pastor Edwards was a Massachusetts man. He was born in Framingham during the trying days of the War of 1812 and all of his years of service were spent in the Old Bay State.

Grafton, Newtonville, Plymouth, Holliston, Sharon, and Bolton, shared with Watertown the faithful ministrations of this prophet of God.

Brown University and Newton Theological Institution each contributed a choice alumnus, to the loftiest calling on earth, when Pastor Edwards was ordained in January, 1845.

Henry Drummond aptly portrayed this man of God when he wrote in one of his addresses: "After you have been kind, — after Love has stolen forth into the world, and done its beautiful work, — go back into the shade again, and say nothing about it."

Rev. William Brown

Rhode Island was the native state of the next prophet in succession. His intellectual and ministerial training were received at Brown University and Newton

Theological Institution. After graduation in the class of 1839 he served a number of large churches in the West and East and left behind him in Watertown a record of lasting value.

During the five year period from 1855-1860, forty six members were added to the growing church roll and the first meeting house was torn down to make room for a more commodious structure.

The second edifice was pleasing in its type of architecture. Captain Joseph Sanger, the builder, adopted a novel device in erecting the spire. This graceful landmark was assembled inside a central shaft, extending from the vestibule to the bell tower and then raised slowly and securely to its position in the completed building. This engineering feat has just been duplicated in New York where a slender spire of rustless steel was assembled inside of the Chrysler 1046 foot tower and raised to the summit of the tallest building in the world. 1858 and 1930 have much in common when comparisons are drawn.

The second edifice also contained two improvements sorely needed by the church in the conduct of its work. A kitchen and a baptistry were novelties in those days and their installation was viewed with grave concern by some of the devout members. While these improvements proved their worth a thousand fold, in the practical administration of church affairs, they provoked earnest discussion and protest.

July 24, 1857 the following resolutions were offered :- "Believing in the supreme right of the church to construct its house of worship according to its own conception of her necessities.

Therefore, Resolved: That the introduction of a baptistry (so called) into the new house is a needless expense, and a perversion of the divine ordinance of Baptism as instituted by the Saviour.

Resolved:- That the building committee be instructed to so alter their plan as to dispense with the so called baptistry." Both resolutions were voted down but the sentiment of the meeting was about evenly divided.

September 14, 1857. The question was considered again and when finally voted down the following protest was presented by one of the members with a request that it be entered on the records.

"Whereas it is the duty of every disciple of Christ to 'earnestly contend for the faith which was once delivered to the Saints.' Therefore voted that the undersigned be permitted to enter this upon record as his protest against this innovation upon the Gospel mode of Baptism."

During the period of construction the Unitarian Church kindly offered the use of their house and vestry for worship and its weekly adjuncts.

The offer of the vestry was accepted and the weekly prayer meetings were held in the church on the hill, but the preaching services were held in the Town Hall. The new house of worship costing $13,795 was dedicated September 30, 1858.

April 30, 1858. The church granted a letter to Luther G. Barrett approving of his desire to study for the ministry and September 2, 1859 raised a fund of $66 to aid him during his preparation.

February 13, 1859. The church voted to raise their proportion of $400 toward paying the debt of the Baptist Church in Melrose. The money was raised and paid.

It is a singular coincidence that Rev. Luther G. Barrett, retired, is still living at the age of 92, and is a member of the Melrose Church.

Between the resignation of Pastor Brown and the settlement of his successor, the records contain a fraternal action that brightens the pages of history.

January 17, 1861, voted: "That the use of our vestry on Monday and Friday evenings, with the exception of the Friday preceeding the first Sunday of each month, be tendered to the Phillips Church, whose edifice has recently been destroyed by fire.

VOTED: — "That the clerk notify Rev. S. R. Denning of the above vote tomorrow morning."

Rev. Alfred S. Patton. On March 25, 1861, at a regular business meeting of the church it was voted to extend a call to Rev. Alfred S. Patton, of Roxbury, to become pastor. Sixty-four ballots were cast and all were in the affirmative.

The call of the church was accepted in a letter expressing a fine spirit of appreciation of the honor conferred and Pastor Patton began his labors in May, 1861.

During his ministry, which lasted until July, 1864, thirty-three new members were welcomed to church fellowship.

All through this period the civil war was raging and

North and South were fighting some of the most desperate battles of all time.

Watertown was a military camp. Uniformed soldiers were present in church and prayer meetings.

Patriotism ran high as family after family sent their sons to the front.

It was during church time on Sabbath Morning that the disastrous battle of Bull Run was reported. The services were stopped, and men and women repaired to the Town Hall to pick lint for the wounded and bleeding soldiers.

It was during the war period that Rev. A. B. Earle assisted the Pastor in special services. This series of addresses was very effective in arousing inactive church members and making new converts.

Early in Pastor Patton's ministry, David Downie was received by letter from the Tremont Street Baptist Church, Roxbury. March, 1862, he was given a Letter of Character that he might receive aid from the Northern Baptist Education Society. This action of the church helped him to pursue his studies in preparation for the christian ministry.

He was dismissed October 9, 1866, to the First Baptist Church, Providence, while a student at Brown University and welcomed home again November 5, 1869, for his study course at Newton. As a missionary in India he wrote golden history at Nellore and Coonoor.

Pastor Patton was a man of fine presence and had a strong persuasive voice. He and his happy family exercised a marked influence for good during their residence in Watertown.

Between July, 1864, and October, 1865, the church extended a unanimous call to Rev. A. K. P. Small, of Bangor, Maine, to lead the Baptist forces in Watertown, but the call was declined July 11, 1865.

September 3, 1865, the church voted to call a council to consider the ordination of Luther G. Barrett and on September 17, 1865, he was officially set aside to the work of a long and useful ministry.

September 25, 1865, a notable group of Baptists was received into Watertown Baptist Fellowship: Rev. A. B. Earle, Mrs. Lavinia Earle, James H. Earle, Mary Earle, Edward Earle and Emma J. Earle. The record states: "The relation of the christian experience of each of the above was very interesting and satisfactory. This group and their descendents wrote golden lines in the Contribution of the First Baptist Church, Watertown, to the Nineteenth Century.

Rev. W. F. Stubbert. On October 24, 1865, the church voted to extend a call to Rev. W. F. Stubbert, of Randolph, Mass., to become Pastor. This call was accepted and a new leader began his ministry December 3, 1865.

His work with the church was hindered by his physical condition which necessitated his absence for many months and finally led to his resignation October 4, 1868.

During these trying days ministerial brethren supplied the church without remuneration and the church itself displayed real christian generosity. Sixty-nine new members were received into the church, many of whom became its warm supporters.

We list a few of these additions: S. H. Coombs, Howard Russell, Stillman March, Herbert Bent, Wm. H. Pevear, Newell Tainter, Wm. Fayes, Ida Norcross, Alice Norcross, Josephine Tainter, Emma Gilkey, Emma Porter, Carrie Russell, Estelle Pendleton and Emma Bond.

CHAPTER IV

One Hundred Years of Music

THE oldest book of the Bible states that when the foundations of the earth were laid: "The Morning Stars sang together and all the Sons of God shouted for joy."

The last book of the Bible, in its description of the New Heaven and New Earth, gives music an exalted place in the perfected program of God.

What lies between?

Charles W. Landon writes: "Music is God's best gift to man, the only art of heaven given to earth, the only art of earth that we take to heaven. But, music, like all our gifts is given us in germ. It is for us to unfold and develop it by instruction and cultivation."

Carlyle adds: "See deep enough, and you see musically; the heart of nature being everywhere music, if you can only reach it."

From its earliest inception the First Baptist Church in Watertown has run true to the best form in its music attitude. Never have her harps been hung on the willows. Never have her melodious upspringings been repressed. She has sought to see deeply; to unfold and develop heaven's gift.

Bells

"How sweet the chime of the Sabbath Bells!
Each one its creed in music tells,
In tones that float upon the air,
As soft as song, as sweet as prayer."

The successive church buildings have never been without a bell. The same bell used in the old, White Meeting House was hung in the new building constructed in 1858 and, in 1900, it was transferred to the present tower. Here it was used until 1922, when a new bell, the gift of the Ladies' Aid Society, was installed and now renders joyous musical service.

The Service of Dedication was held on Sunday evening, November 4, 1923. In fitting words, Mrs. W. H. Lucas, President of the Society, presented the bell to the church and the Pastor accepted the same on behalf of the church. A brief history of Church Bells was then given, after which the formal dedication was made, prayer offered and the bell tolled.

The far-reaching influence of this noble gift cannot be computed lightly.

Longfellow, in Christus, helps our appreciation of the gift.

"The bells themselves are the best of preachers;
Their brazen lips are learned teachers,
From their pulpits of stone in the upper air,
Sounding aloft without crack or flaw,
Shriller than trumpets under the law,
Now a sermon and now a prayer;
The clamorous hammer is the tongue,
This way, that way, beaten and swung;
That from mouth of brass, as from mouth of gold,
May be taught the Testaments, New and Old."

Cantata of Moses. On June 8, 1881, the Sunday School Choir presented a noteworthy program. Their

choral composition, in three parts, was unique in every respect.

The group who followed Carlyle's advice to "See Deep Enough," and who wrote the libretto was composed of Mrs. M. T. Rogers, Mr. F. E. Crawford and the Misses Alice I. Norcross, Emma H. McLauthlin, Maria H. Macurdy and Hattie E. Wiswall.

Mr. Clarence A. Marshall, the Director and Organist, composed the music, and Miss Louise W. Pray added her rare talent as Pianist.

THE CHARACTERS

PHARAOH (King of Egypt).....*Bass,* MR. SUMNER COOLIDGE

MOSES .....*Baritone,* MR. JAMES E. NORCROSS

A HEBREW.....*Bass,* MR. LUCIUS P. COFFIN

THERMUTHIS (Pharaoh's Daughter),
Soprano, MISS JENNIE MASON

JOCHABED (Moses' Mother),
Soprano, MISS HATTIE MCLAUTHLIN

ANGEL.....*Soprano,* MISS KITTIE LESTER

PRIESTS OF NEF, PTAH, RA, OSIRIS.....WILLIE TOWLE
GEORGE MCWHIRTER, GEORGE MUNSON, LOUIS GOODWIN

PRIESTESSES OF BUTO, NEITHA, THOTH, ISIS,
ELLA BIXBY, MABEL STILES, LENA MASON, ALICE LESTER

A capacity audience attended the Cantata and voiced its appreciation in frequent applause. The possibilities of home talent were never more signally displayed.

After a half century the echoes are still ringing and, in this brief sketch, a choice group of Baptist youth is recalled to receive the applause and thanks of a new century.

Sunday Evening Song Services. Those who stayed away missed an outstanding feature of Watertown's religious activity from 1877 - 1900.

These services were a revelation of the power of united and spontaneous gospel singing.

Precentors James Gilkey and Louis Goodwin were musical live wires and they were re-enforced with a splendid orchestra and young people's chorus.

There was never a Sunday Evening problem on Pastor Capen's schedule. For more than two decades, in all weathers, and in spite of all counter attractions, the vestry of the church by the railroad was thronged with happy people who loved to sing the old and new hymns and speak a good word for Jesus Christ.

This musical talent overflowed. Mt. Auburn Chapel and Waverley Cottage meetings, young mission interests of the church, often felt the inspiration of our musical volunteers. Pastor Capen wore his happiest smile, on Sunday evening, as the flood of music and testimony brought hundreds to look into the face of God.

Music at the Y. M. C. A. Why bring that into a history of the First Baptist Church? Because the local Y. M. C. A. started in the Baptist Vestry as the "Association of Christian Workmen."

George S. Turner, S. H. Coombs, W. L. Rockwell, A. F. Tolman, W. H. Lucas, F. E. Crawford and their Baptist associates, were consistent boosters of the Red Triangle and for two years your historian was its paid secretary.

During the entire existence of this Young Men's organization the Sunday Afternoon Men's Meeting was

made a character-forming asset of the town. James Gilkey, Louis Goodwin, Edward Coombs, Randall Capen, Edward Capen, Frank Gilkey, Edward Cole, Olie Halladay and George Critchley deserve decorations for their musical fidelity and coöperation and from the land of grateful memory they challenge this historic recognition.

Do the angels still visit Watertown? The Epistle to the Hebrews encourages us to believe that they do.

What must be the musings of the angels as they revisit Lyman's Block and Otis Building on Sunday afternoons?

The Volunteer Choir. From the physical viewpoint the architects of our three church buildings are a unit in elevating the choir and shutting them in. The why of this agreement must be left to musical conjecture and does not seem to have a place in these historic data. Doubtless "Will Rogers" could give some laughable reasons if his keen analysis were sought.

Bent's manuscript contains this interesting musical setting:- "The old White Meeting House, with box pews and doors to shut you in — a high pulpit at one end, and a higher gallery at the other, with short red curtains, run on iron rods, to hide the men and women singers."

"At first the only musical instrument was a tuning-fork wielded by the leader Joseph Bird. Then came the orchestra, and later an organ played by Joshua Coolidge, and his son. Antipas Jackson, with his strong bass voice, never failed for forty-five years to carry his part in the service, to the admiration of the

1830 — 1930

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This certifies that Rocena L. Stockwell *is the owner of one copy of*

The Memorial History of The First Baptist Church

of Watertown, Massachusetts

Charles F. Swobbles
Pastor

James E. Norcross
Author

E. Kingsbury Bacon
Clerk

©GOES 456

maidens in the choir. He also furnished the hymn books and Lennox, St. Denis, Peterboro, Boylston and other old time tunes lifted the hearts of the people in their praise."

Volunteer choirs are not always dependable, even after rehearsal. We have listened to Choir discords and helped to produce them and more than once have been glad that the architect elevated the choir gallery and that fashion provided red curtains. On a certain October 8, a certain choir was out of tune with the Infinite and almost everything finite. The result was a travesty on a concord of sweet sounds. But the anthem of October 15 atoned for the fiasco of the previous Sunday and won a notice of commendation in "Choir Notes" for October 22.

Volunteer week night choir practice and volunteer Sunday anthem production, through a long term of years, are no sinecure. Those who thus unfold and develop Heaven's gift, and continue faithful in their musical well doing, deserve historic mention on earth and an unquestioned right to sing with the white-robed choir in Heaven. Most of us in the pews too often forget to say: "Thank you to our choirs".

The Boy at the Pump. This item caught our eye as we read the Bent manuscript:- "Our present brother, Charles Jackson, sometimes forgot to pump wind enough into the organ".

In the early history of our music the boy at the pump was as essential to anthem production as the soloist in the centre front row. He was a vital factor in making a joyful noise unto the Lord. From experience we

sympathize with Charles Jackson and his fellow martyrs.

Here is the boy's task:- Watch the wind register with unfaltering vigilance, keep a leaky bellows supplied with air when the organist has his eye on "Forte," pump, pump, pump, in hot, cramped, dark quarters among dusty organ pipes, for a compensation of ten cents an hour. That used to be essential to good anthem music, but it is no prize to be grasped.

Now motors, when they do not balk, are responsible to the organist. If the motor refuses to supply power, it is useless to criticise, as it hears all criticism mechanically. It says nothing and waits for adjustment. We sympathize with the boys of earlier days who held their peace when "called on the carpet" for negligence, in order to hold their job at ten cents an hour. Modern motors have eliminated the necessity of all such items as these in future church records. October 8, 1858. Voted:-

"That Brother Pratt be instructed to keep boys from the singing gallery excepting the boy whose duty it is to assist the organist." The boy at the pump was, and is, dear to the Father's heart.

We wonder what the God of music thinks of our musical profession when we enclose the blow-boy in an uninviting wind closet, turn our backs upon him when we sing, deprive him of the companionship of his chums, and expect to find this item in the blow-boy's diary for Sunday: "Spent a refreshing hour in the Lord's House today."

From "Christ in the Poetry of Today," copyright by the National Board of the Young Women's Christ-

ian Associations of the United States of America" we add the readable little poem, by Leonard Feeney, entitled the "Organ Blower."

"THE ORGAN BLOWER"

That Mary, the Mother
  Of Jesus, may
Have a lovely hymn
  On her festive day:-

That God Almighty
  May be adored
With tuneful treble
  And bass and chord:-

That music may mingle
  With light and flower,
On the hot June nights
  At the Holy Hour:-

Humphrey, the loon,
  By the dusty rafter
Sweats like an ox,
  And he says: "I haf ter
Buy new galluses
  The mornin' after."

Mrs. Lucy F. Gilkey. One of the earliest of the church quartets was composed of Frank Bird, Lucy Fox, Mary Bird and Joseph Bird. This quartet is remembered with real pleasure by those who were permitted to listen to their sacred selections.

In the harmonious course of events Fred Masters and Mary Bird were united in marriage and a talented daughter, ever an ardent discoverer of the best, is now the efficient librarian of the Watertown Public Library. Lucy Fox married Frank Gilkey, son of Deacon Royal Gilkey, a promising young man whose early death was felt keenly in the religious life of the church.

Mrs. Gilkey continued long in the choir as the leading soprano soloist in quartet and chorus productions. For many years she was a teacher of vocal culture and some of Watertown's choice musical talent were the product of her careful training. With her gracious manner she won a place in all hearts. She lived in the lively shadow-world of song. Through life she belonged to that divine group of whom Longfellow wrote:-

"God sent his singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again."

Two noble sons, both baptized by Pastor Capen, are adding glory to their heritage.

Frank Gilkey, a graduate of Harvard University, has spent thirty-three years as instructor in the Medford, Mass., High School where his fine musical talent and pedagogical ability have secured for him a commanding place among the educational forces of Greater Boston.

Waldo Gilkey, his brother, an alumnus of Massachusetts Institute of Technology has so majored in Engineering that his rise in his chosen field of endeavor

Mrs. Luther Bent (Eveline A. Wheeler)

One of the original Sunday School teachers.

has been steady and compelling. As Division Engineer of the New York Water Supply the millions of the densest population in the United States put their confidence in his ability to give them each day their daily water.

"Traverse the desert, and then ye can tell
What treasures exist in the cold deep well;
Sink in despair on the red, parched earth,
And then ye may reckon what water is worth."

Cook.

Edward Henry Coombs was baptized January 2, 1887, by Pastor Capen. In the musical annals of the church he wrote history of an enduring character. God gave him ten talents and he invested them all in producing harmony acceptable to the King of Kings.

Mr. Coombs died in Washington, D. C., on his way South for a vacation rest and is buried by the side of his parents in beautiful Mt. Auburn Cemetery.

At a memorial service held Sunday afternoon June 3, 1917, Pastor Charles H. Day paid a fine tribute to this Master of the Keys, entitled: "The End of a Perfect Day".

We add to our memorial volume a brief extract from Dr. Day's eulogy: "We have listened this afternoon to the music and our hearts have been moved by the harmony of the voice and the sweet strains of the organ. Perhaps the tones of the instrument have reminded us of one who for many years sat in the organist's seat, and who gave so much of his time, his talent, and his energy to the musical department of this church. It is due to his efforts and his gifts that we

have so beautiful and efficient an instrument. For its reconstruction he gave $2300. For many years he turned back every cent of his salary as organist to the treasury of the church. After his death we have learned of still another evidence of his thoughtfulness. These benefactions were made quietly and few knew of them.

The church is now glad to make them known and to announce its intention of soon placing on the organ a bronze tablet suitably inscribed with the name and work of our brother. Today he sleeps in yonder cemetery and in this hour, amid these surroundings, in this musical service where he would have liked to be, we gladly dedicate our tribute of love and gratitude to his memory.

His life, like Paul's, was not all sunshine. There were battles, there were failures, there were triumphs, and now he has come to the end of the day.

In the presence of the Master, before the throne of God where shines the rainbow of promise, he joins in sweeter and grander music than earthly ears have heard."

The tablet placed on the organ bears this inscription:-

In Memoriam
Edward H. Coombs
Organist for Seventeen Years
By his generosity this organ was rebuilt
November, Nineteen Hundred Twelve

During the long ministry of Dr. Day, special musical services of worship revealed the church ever eager "to unfold and develop heaven's gift." In 1909 and

1910 the following violinists and cellists enriched the services with concourse of sweet sounds: L. H. Harrington, John Hackel, Frederick Crawford and James Gordon Gilkey.

In 1919 and 1921 members of the Boston Symphony Orchestra and other artists, under the direction of Mr. Paul Shirley, presented Russian, Italian, French and special programs, and helped to make the services of God's Sanctuary none other than holy ground.

The church crosses the threshold of its new century under the musical leadership of Organist and Director Ira L. Chappell and a vested quartet and children's choir.

CHURCH QUARTET

Soprano, Helen J. Courtenay
Contralto, Madeliene D. Brooks
Tenor, Paul M. Dove
Baritone, Earle G. Clement.

CHOIR

Grace Alemian
Janet Brown
Idabelle Carrington
Helen Chandler
Marjorie Chase
Margaret Garabedian
Blanch Girard
Ester Harvey
Barbara Phelps
Elizabeth Rawlings
Allison Ringrose
Louise Stone
Ruth Wilson

Cleto Antoni
Francis Bates
Edward Bates
Richard Diran
William Dudley
Neal Grundy
Donald Maxwell
Alan Ringrose
Robert Porter
John Wilson
Robert Clive
Vernon Clive

CHAPTER V

The Later Prophets

REV. *GRANVILLE S. ABBOTT.* September 28, 1869. The church voted to extend a call to Rev. Granville S. Abbott, of South Boston, to lead the Baptists of Watertown. October 12, 1869, the Society voted to concur in this action and he began his labors in November, 1869.

December 18, 1869 an attempt was made to burn the church building. Elizabeth Pratt, daughter of the Sexton, Elijah Pratt, frustrated this dastardly act of arson, and the records of the church preserve this hearty vote of appreciation: "That the thanks of this church are due to Sister Elizabeth Pratt, and that they are hereby tendered to her and placed upon record for her heroic conduct in appearing at the midnight hour on the night of December 18, 1869 — to the dismay of the would be incendiaries of our House of Worship — and doubtless its preservation from destruction at their hands."

Later, on February 10, 1870, about fifty of the older members visited the Pratt home, still standing, and presented Miss Pratt with a beautiful writing desk as an expression of their gratitude. They also presented a copy of the Sacred Scriptures to Mrs. Pratt and a roll of bills to Mr. Pratt for their fidelity to the Baptist cause in its days of early trial in Watertown.

July 8, 1870, the church voted the Pastor a leave of absence to visit Europe during the present summer or autumn. During his absence the church building was repaired at an expense of five thousand dollars.

THE HOME OF ELIJAH PRATT

Second meeting place of the Sunday School. (Still standing at corner of Spring and Summer Streets.)

Granville Abbott was a preacher much beloved by his people and was ably seconded in his ministry by his talented and saintly wife. Seventy-seven new members were welcomed during the seven years of his service in Watertown. In the annals of history it was the second longest pastorate in the first half century of the life of the First Baptist Church.

No single idea was ever more prolific of reasons for historic immortality than the "Old Folks' Party" given by the young people of the church to the aged people of the church. The qualifying age for an invitation was sixty years, or upwards, and forty-two were present as guests.

During the afternoon the guests were photographed, in an artistic group, in front of the church building and an enlargement of this photograph adorns the wall of the chapel wing of our present Gothic structure. The "sunset grouping" of characters and costumes is a masterpiece of Baptist personality and style. Never before or since has such a picture been taken in our Commonwealth; it cannot be duplicated in reality; it is ever a priceless inspiration to those who saw the living group.

What a legacy for Pastor Abbott and his artistic wife to bequeath to all lovers of the beautiful? To this "Twain made one flesh" belong much of the glory of the conception and consummation of the picture. We append the names and ages of the forty- two guests.

Old Folks' Party

Mrs. Lydia W. Small	70	Mrs. Catherine Wellington	92
Mrs. Eliza C. Stone	89	Mrs. Sarah D. Lowell	70
Deacon Joshua Coolidge	86	Miss Susan Bacon	73

Mrs. Hannah Hall	81	Miss Mary R. Cook	73
Mr. John Taggard	78	Mr. Samuel Noyes	69
Mrs. Eliza W. Taggard	81	Mrs. Mary E. Noyes	63
Mrs. Antipas Jackson	77	Mr. Rufus Brooks	65
Mr. Antipas Jackson	74	Mrs. Mary A. Brooks	60
Mr. Elijah Pratt	73	Capt. Samuel C. Howes	63
Mrs. Lucy B. Pratt	77	Mrs. Luther Bent	63
Mr. Miles Sprague	79	Mr. Daniel A. Tainter	61
Mrs. Mariah Stone Hoar	79	Mrs. Persis H. Tainter	60
Deacon John Coolidge	78	Mr. James M. Richardson	61
Mrs. Mary S. Coolidge	73	Mrs. Anna H. Richardson	66
Deacon Newell Brown	74	Miss Ellen F. Wheeler	73
Mrs. Mary W. Brown	71	Rev. A. B. Earle	60
Deacon Jesse Wheeler	68	Mrs. Elizabeth Stevens	65
Mrs. Abigail Wheeler	67	Mrs. Isabella Nichols	69
Mrs. Joshua Learned	76	Miss Sarah Stone	61
Mrs. Ann Learned	76	Mrs. Nancy Pervis	68
Mrs. Sarah McMasters	61	Deacon Royal Gilkey	

Rev. and Mrs. Granville S. Abbott

Supt. and Mrs. W. A. Blodgett

The oldest member of the party, Mrs. Catherine Wellington, ninety-two years old, joined the church by letter the first year after its formation.

In 1877, much against the wishes of the church, Pastor Abbott resigned and went abroad for travel. Later he served Baptist churches in San Francisco and Oakland, California.

From 1882 - 1894, he was agent of the American Baptist Publication Society. He passed to his reward in Oakland, California, November 22, 1897.

In 1913 and again in 1925 your historian was a member of the Sierra Club outings among the high peaks of California. These outings entrained at the Oakland Mole. On both occasions we witnessed marvelous sun-

sets through the Harbor Golden Gate. It was then that we recalled this man of God and his good wife, and the "Sunset group" they left behind them in the Watertown church. The light of earth's day has closed for all in the historic picture, but all have had a "Sunrise Reunion" in the "City of the King," the king they devotedly loved and served.

Interim Pastors. Prof. Heman Lincoln, D. D., was the Interim Pastor before the installation of Rev. E. A. Capen and Rev. George T. Buckley, D. D., served the church in a similar capacity before the settlement of Rev. Charles H. Day, D. D. Both of these leaders greatly endeared themselves to the Watertown church by the fine quality of their service. It was so sympathetic, scholarly, and satisfying that their contribution cannot be omitted from the story of One Hundred Years.

During Prof. Lincoln's term of pastoral leadership, a notable series of union meetings were held under the direction of Moore and Littlefield. Pastors T. W. Bishop of the Methodist Church; E. P. Wilson, of the Congregational Church, and Prof. Lincoln, of Newton, proved strong allies for these distinguished laymen. No business man in Greater Boston, in the last half century, has surpassed H. M. Moore in the presentation of gospel truth. His sway over the hearts of men was phenomenal and Littlefield sang his way where Moore could not go. Scores of the finest young men and women of the town were added to the church and built into its working force. We think of Moody and Moore whenever we think of Northfield.

June 3, 1877, Prof. Lincoln baptized at the old Town Landing, one of the last baptisms held at that place, the following group: Albert M. Davenport, M. Thatcher Rogers, Mrs. Hattie E. Rogers, Hattie E. Wiswall (Capen), Maria A. Tucker (Ballentine), S. Alice Gregg (Rockwell), Edith Richardson, Hattie H. Norcross, Jessie M. Rice, Bertha P. Horne (Snow), Frank R. Shorey, Charles F. Proctor, and James E. Norcross.

Analyze the service rendered by that group in the realms of pedagogy, missions, the ministry, business and woman's public activities; the classified data alone would enrich the memorial volume of which this bare outline is made an integral part.

All three churches shared in the gracious blessing from Heaven.

Rev. Edward A. Capen. In the economy of God there are varieties of answers to prayer as well as varieties of religious experience. In the realm of prayer, so the scripture informs us: "God is able to do exceeding abundantly above all we ask or think." This quotation was verified in 1877 when a praying church sought Pastor Abbott's successor. In answer to prayer, God sent the Watertown Baptist Church a family.

"The Coming of the Capens" might well be chosen as the historic caption of the longest pastorate in the history of the church. Father Capen, Mother Capen, Brother Will, Pastor Capen, his versatile wife, and that unmatchable trio, Randall, Ned and Lou. What a gift from God!

Their arrival was the advent of radiant personality. They brightened every corner of parish need. They formed rallying points for all ages which time and problems could not change.

Their team play was extraordinary; they never fumbled the ball, nor lost a game. Their loyalty to the church and its highest interests was unquestioned and their stock of visions and ideas was always up to date. Everywhere and under all conditions they were exponents of "the light that never faileth." We have never met a finer example of the far-reaching influence of a christian family.

Father Capen early went home to his reward but the seven who remained carried on with unflagging zeal. The church, though made up of diverse minds upon the more non-essential elements of faith, was consolidated and strengthened in a remarkable degree under such unselfish leadership.

The prophet Ezekiel caught a "Vision of Wheels" when the word of the Lord was upon him by the River Chebar. Your historian cannot omit a "Vision of Wheels" from his record of Pastor Capen's visitations by the River Charles.

The bicycle, then a novelty and a precursor of the vehicles of 1930, had the "Spirit of the living creature" in its rolling mechanism, and it attracted the attention and more than quadrupled the calling efficiency of this man of God. For the neighbors who watched him learn to mount and ride, the mastery of that wheel was a daily, motion picture of unalloyed fun, but once mastered it became, rapidly, an evangel of good will.

No religious leader in any community ever surpassed Edward A. Capen in the fine art of studying door plates. He was always where he was needed and with surprising promptness. "For the spirit of the living creature was in his wheel." Pastor Capen believed that God had called him to cultivate the full acreage of his parish and such broad territorial boundaries as Newton Corner, Bemis, Waverley, Mt. Auburn, and all of Watertown marked the arena of his notable victories.

With the exception of a trip abroad and the annual vacation periods, Pastor Capen in his church appointments was fidelity personified. If a severe storm spelled "two or three" at the mid-week service he was always one of the two. If poor feelings tempted him to remain at home from some church function, nobody outside his charmed circle knew it, and he mastered the art of saying to the tempter: "Get thee behind me." If counter attractions, on Sunday or week-day evenings, threatened the attendance at the First Baptist Church, he let them threaten. His schedule of public services was so simple and workable that it never suffered from denominational competition.

His relations with his brother ministers in town were friendly in the extreme. Union efforts for local evangelization and the observance of special church days always received his warm-hearted support. The annual visitation of neighboring Baptist pastors was a feature of his good will. Occasional exchanges with J. S. Swaim, J. P. Abbott, H. F. Perry, C. H. Watson, W. M. Mick and others are among the golden memories of two decades of visiting ministerial friends.

The monthly Sunday evening missionary meeting was always crowded and never dull. Two hundred and thirty services, in twenty-three years, devoted to personal contact with men and women from a world front, and the presentation of live missionary data by those who had been thrilled by the facts they gathered, kept alive missionary zeal and devotion whose fruitage eternity alone can fully appraise.

Three series of Union Revival Services were held during Pastor Capen's ministry and one series was held by the Baptist Church alone. The leaders were Revs. L. B. Bates, W. A. Dunnett, D. B. Towner and C. C. Luther. As a direct result of these joint religious appeals several hundred expressed a desire to become christians and the Baptist church shared generously in the revival blessing.

April 21, 1893, through the generosity of Brother Will Capen, General Secretary James E. Norcross, of the Waltham Y. M. C. A., was called to become assistant to Pastor Capen as the first full time, paid assistant in the history of the church. Under this dual leadership a program of church expansion was launched that produced tangible results.

For a long time there had been a Union Mission in the Mt. Auburn District, but its growth had been small. Deacon Henry Richardson of the Watertown Church was one of its chief supporters. At his suggestion the new assistant began systematic visitation on the Mt. Auburn field and became stated Sunday afternoon preacher. The results were so satisfactory that the property was offered to the Watertown church to use in promoting the interests of a Baptist church in that

vicinity. January 4, 1894, it was voted to accept the property known as the Mt. Auburn Mission Chapel when it should be legally and properly offered to us." This action was ratified March 29, 1894, and Pastor Capen's program of expansion was justified and began to bear fruit.

The inauguration of Cottage Prayer Meetings in the Waverley section was also started and furnished a spiritual clinic for the overflow of evangelistic activities at the Mother Church — this proved a second piece of happy expansion.

Today the first daughter at Mt. Auburn is known as the Belmont Street Baptist Street, Watertown, with a membership of two hundred and eighty-two, and property valued at $70,000. The second daughter at Waverley has a membership of two hundred and twenty members, property valued at $25,000 and recalls with gratitude the early fostering care of Pastor Capen and his flock.

Before the "Coming of the Capens" the front seat was assigned to the minister's family and was a salary extra. This custom started in the old White Meeting House. The new leader felt that the minister should choose his own seat and pay for it like the rest of the brethren. Thus an old custom was happily supplanted by a new program and ministerial coöperation was revealed in a new light. Perquisites are poor substitutes for adequate generosity in framing a parish budget.

During his ministry in Watertown it was Pastor Capen's privilege to announce the gift of several sums of money to be used for corporate purposes.

March 25, 1878. $500 Mary R. Cook Fund. The Treasurer was authorized to invest this bequest by the purchase of the Town note bearing interest at five per cent, and that the interest be used for the support of preaching.

February 5, 1892. $1,000 to be known as the Samuel Noyes Fund.

January 5, 1896. $500 to be known as the Isabella N. March Fund.

October 12, 1898. $1,000 to be known as the Sarah P. March Fund.

May 6, 1888, the following Resolution was adopted in recognition of the nearly fifty years' service of Brother Samuel Noyes.

WHEREAS, Our Brother Samuel Noyes has felt compelled, in consequence of his advanced age and feeble health, to resign the office he has held for almost half a century as Treasurer of this church, be it therefore Resolved, that while we accept his resignation, not of our own choice, but because he requests it, we deeply regret the necessity that prompted his action, and desire to express our appreciation of his faithful and arduous labors, for such a long term of years, often under very trying circumstances, and yet with satisfactory results, in every way, leaving us entirely free from debt. We shall continue to love and esteem him, and to hope that he may still be spared to us many years with his counsel and prayers.

J. H. STONE, *Clerk.*

The resolution prepared by the clerk was read and adopted, and a committee of three, with the Pastor,

were appointed to engross and frame it and present it to Brother Noyes. Committee: Deacon Royal Gilkey, Deacon S. H. Coombs and Brother A. G. Fitch.

June 8, 1891, a meeting was called to see if the church would vote to change its dual form of organization [church and society] and seek as a church incorporation made the Laws of the Commonwealth of Massachusetts. After a lengthy discussion the meeting adjourned to June 29, 1891, and still further adjourned to July 17, 1891. On that date it was voted to take the necessary steps to form a legal corporation of the church.

February 8, 1892, the society voted to surrender its charter as an active corporation. Voted that the clerk be instructed to deliver as soon as practicable, all records, books and papers belonging to this society to the clerk of the First Baptist Church to become the property of said church.

During Pastor Capen's years of service a notable group of young men and women began training for definite forms of christian leadership. In the chapter entitled: "Some Moulders of Life in the Century," the richness of this consecration is recorded and its far-reaching fruitage emphasized.

Three of the group attended courses at Newton Theological Institution and commenced their life work while Pastor Capen was the official head of the Watertown Church.

James E. Norcross, ordained in the Old Church, June 16, 1897, with sermon by Rev. John M. English, D. D.

Randall T. Capen, ordained in the same church June 16, 1898, with sermon by Rev. Geo. C. Lorimer, D. D.

Frank S. Tolman, ordained in New Hampshire, rendered fine service for the Baptists of Vermont at St. Johnsbury and Randolph.

For many years Pastor Capen saw the need of a new church building, better located and better equipped for handling the rapidly growing work. In pressing his vision he sowed in season, out of season, and beside all waters, the seed that must ultimately bear fruit.

All who visited the crowded, cheerless room in which Mrs. Capen, with rare grace and ability, guided the scores of little children entrusted to her care, must have wondered how such results were possible.

Few were sorry when the Manila rope carpets in the aisles, the black reversible settees and the dim lights of the main vestry were consigned to oblivion.

We shall not soon forget the thrill of joy which came to all when a warm, bright, new carpet and comfortaable chairs, from Luther Bent's Furniture Emporium, took their place and an up-to-date lighting system cast a cheerful glow over the first stopping place of the church on its road to the realization of Pastor Capen's vision. Elsewhere we have recorded the full story of "Building a Church and Paying the Debt." The church records of July 1, 1899, contain a long list of the interesting contents of the box placed in the corner stone for some generations to read.

October 11, 1899, when his hopes were realized and he felt his work was done, much against the wishes of

the church, Pastor Capen resigned to take effect upon the Dedication of the new meeting house.

April 19, 1900, the last wedding service in the old building was solemnized when Edward Kingsbury Bacon, our present genial and efficient church clerk and Miss Affie M. Whiting, daughter of Moses Whiting, were united by Pastor Capen.

In the year 1900, while the resignation was pending, the church called Rev. James Grant of the Morningside Church, Pittsfield, Mass., in succession.

Pastor Capen's last sermon was delivered on the morning of Dedication Day, December 9, 1900. At that time he baptized a number of candidates among whom was James Gordon Gilkey destined to become one of the foremost preachers in America. Mr. Grant's first sermon was preached the same Sunday in the evening. Never was a change of pastors made anywhere under more beautiful and Christ-like circumstances.

The Capens came — saw — loved — captured — inspired — led and left a Holy Benediction. All but Randall and Ned have been received at the Court of Heaven. They abide as an earthly link in perpetuating Capen character.

Those who knew the sainted Capens best: "Sorrow not as others who have no hope." For we believe that after our sleep of death we shall gather up our forces again, with the incalculable results of this life, and with those we have "loved long since and lost awhile," we shall begin again on a new level of progress.

'Til then we have happy memories of a real christian family and a noble, christian example to spur us on.

THE HOME OF JOHN TUCKER

Where first preaching services were held. (Still standing at corner of Mt. Auburn and Summer Streets.)

Rev. James Grant. We do no injustice to the men who preceded and followed him in the pastorate at Watertown when we select Rev. James Grant as the outstanding preacher of a century of notable history. He was a sermonic genius who made ordinary phrases of the Bible, like dull gems in the hands of an expert lapidarian, glow with unwonted lustre.

Mr. F. E. Crawford, a discriminating judge of sermonic material, writes thus in his recent revision of historical church data: "James Grant was one of the great preachers of the times. His sermons were didactic and at the same time spiritual, elevating, and helpful. In form they were perfect, logical, simple, yet wonderfully rhetorical * * * * To listen to him Sunday after Sunday was a course in theology, in logic, in rhetoric, in the use of words, equal to any course of college or seminary lectures."

Your historian ventures to add a further word of praise of Pastor Grant's grasp and presentation of commonplace truth.

One beautiful Sunday morning we heard him read these words from the Gospel of Matthew: "And He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." We have wondered many times why Jesus spent so much of His life in Nazareth. Pastor Grant lifted Nazareth from obscurity, revealed its physical beauty and cultural advantages, pictured it as an ideal spot in which to spend half of the Saviour's life, and stamped it forever, for us, as a vital necessity in the earthly itinerary of the Heavenly King.

He had a deft way of capturing the imagination with his outlines of truth that made them unforgetable. The twenty-seventh Chapter of the Acts is more than a faithful record of Paul's ship wreck since we heard this spiritual wizard unfold Luke's story. In the crucible of Grant's mind it became a parable of the "Storms of Life:" I, How men get into them; II, What men do after they get into them; III, How men get out of them. That is an immortal outline and the commonplace statements of the chapter, that follow in logical sequence, answer the three vital questions to the entire satisfaction of the laic mind. After being typewritten, many of his sermons were taken by the members of the church and re-read with renewed profit.

Like the eminent Scotch Preacher, Matheson, Pastor Grant suffered with defective vision. He depended upon others to read to him aloud and record his dictated messages. But when he came forth from his secret chamber, to take of the things of Christ and show them to his age, he always left men singing: "What a wonderful Saviour is Jesus, my Lord." The sympathetic quality of his voice coupled with a rare discernment of human need, "like bells at evening pealing," returns ever and anon to those who sat under his ministry of the word and this is the invariable and persistent reaction: "I will arise and go to my Father."

We do no injustice to his brethren in succession when we call him the Major Prophet of one hundred years of local history in his forth-telling of what God bade him speak.

October 25, 1901, Rev. and Mrs. F. B. Haggard

D. D., were welcomed by letter and added elements of real strength to the ministry of Pastor Grant.

June 26, 1901 a double wedding was the first to be solemnized in the new edifice.

Pastor Grant first joined in holy wedlock Hermon S. Pinkham, one of the choice young men of the church, and Clara Dunham, who became one of the outstanding women of the Baptist Denomination. Then Raymond Earle and May Demming were joined by Rev. M. R. Demming the widely known father of the bride.

It was a happy event, that memory loves to cherish and that historians delight to record.

June 24, 1902, Hermon Spencer Pinkham was ordained to the work of the gospel ministry, the First Ordination in the new edifice. Before a large congregation of friends and delegates the Ordination Sermon was preached by Rev. Nathan E. Wood D. D., President of Newton Theological Institution.

February, 1905. This "In memoriam" appears on the records

Deacon Henry Richardson

Rev. 14:13

United with the church May, 1863. Elected Deacon May, 1881. Called to his heavenly home December, 1904. A brother beloved. Devoted in service — constant in attendance — loyal in support — loving the church of God, its services, its people, and an ever faithful witness for the church he loved. We, his fellow members, who remain desirous of recording our appreciation of his character and worth, as an example

of piety and devotion, hereby cause this "In Memoriam" to be entered on the records of this church."

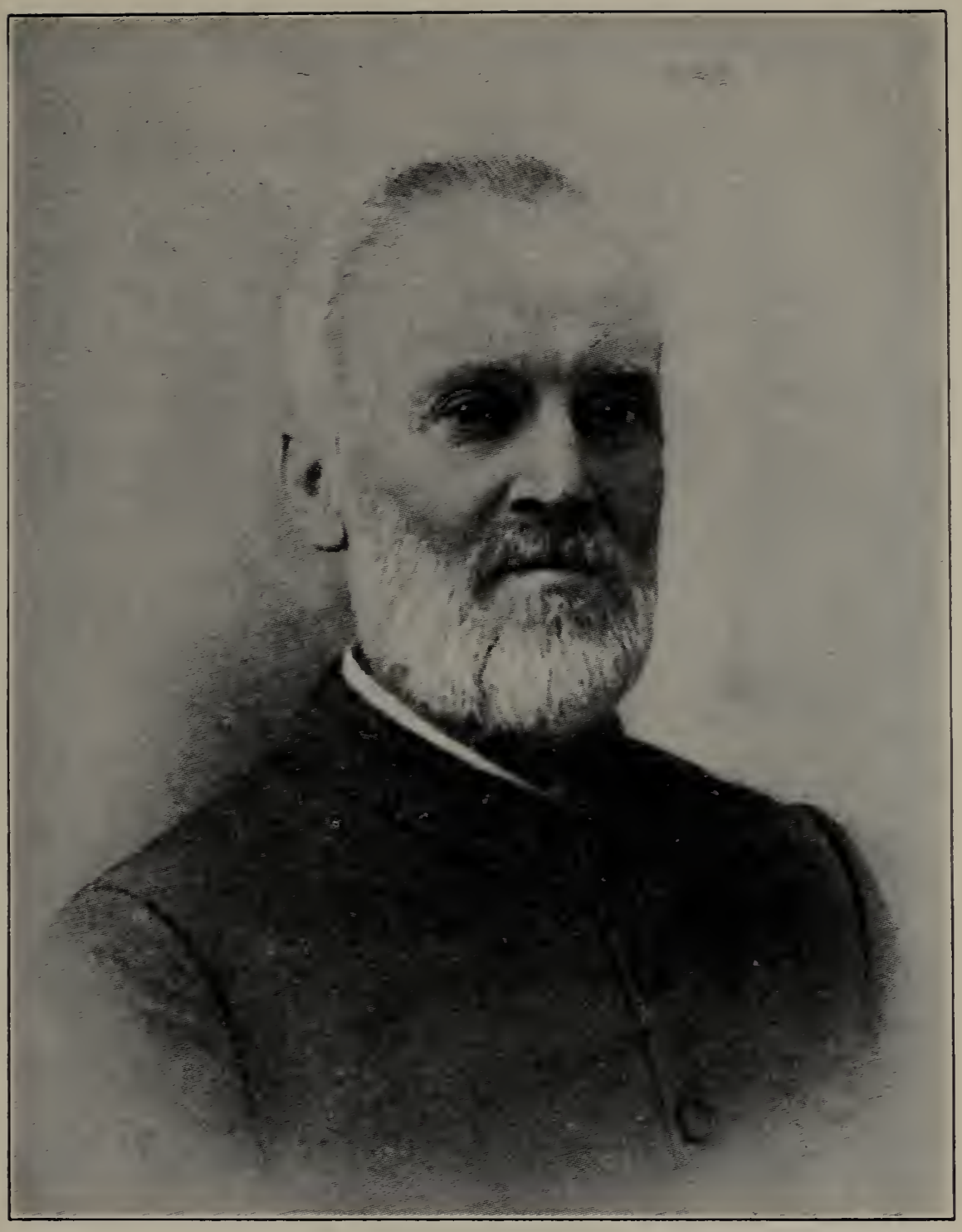
Pastor Grant's health, for many years never good, was a serious handicap to him, and May 7, 1905, he resigned to enter business.

During his term of service 238 were welcomed to the membership of the church.

By baptism, 119; by letter, 110; otherwise, 9.

Rev. Charles H. Day. For the first and only time in one hundred years the church sent a special delegation out of the United States in search of a possible successor to a pastor who had resigned. The three representatives F. E. Crawford, W. H. Pevear and S. H. Coombs visited Nova Scotia to see and hear the minister of the First Baptist Church, Kentville and, on the strength of their report and the vote of the Church Pulpit Committee, Dr. Day was called in succession to Rev. James Grant.

For seventeen years, 1905 - 1923, the second longest ministry in the history of the church, he served with rare acceptance. His college and university training, including a year at the University of Berlin, and a three year term as Professor of Modern Languages at Shurtleff College, Illinois, gave him an intellectual equipment that augmented greatly his influence for good. He was a preacher of unusual merit and gave his people the results of his wide reading combined with the experiences of a long and active life. The Men's Class, of the Church School, which he led with tact and success for many years, will never forget the vision and virility of his weekly instruction.



Rev. Charles K. Colver

Pastor 1845 to 1850

November 1-5, 1905, the church celebrated its Seventy-Fifth Anniversary, Installation of Dr. Day and Annual Roll-Call. The Installation Sermon was preached by Rev. Everett D. Burr, D. D., of the Newton Centre Baptist Church, the Charge to the Pastor was given by Rev. J. T. Beckley, D. D., Interim Pastor, the Charge to the Church by Rev. James Grant and Rev. F. M. Brooks, Rev. Walter F. Greenman and Rev. Charles W. Holden, local pastors, participated in the exercises.

After the Anniversary Banquet, November 2, in the Dining Hall the Anniversary Exercises were held in the Main Auditorium. A fine musical program was supplemented by a remarkable Historical Sketch written by Mr. Herbert Bent and by the Oration delivered by Rev. James E. Norcross of the First Baptist Church of Jamaica Plain.

A Reminiscence, Prayer and Conference Night on November 3, and a Reception to the Older People of the church on November 4, brought to a close the week day observances of a notable celebration.

During Dr. Day's term of office several Denominational Leaders were members of the church. Without exception they gave him, when able to be present, hearty and constructive support. It was a signal honor to have such a constituency available for consultation and leadership. Not one of their names should be omitted from this historic record.

Scan the Leadership Roll! Rev. and Mrs. F. B. Haggard, Rev. and Mrs. J. M. Moore, Rev. and Mrs. F. F. Peterson, Rev. and Mrs. J. H. Franklin, Rev.

and Mrs. Illsley Boone, Mr. and Mrs. H. V. Myer and Mrs. Henry W. Peabody.

When Letters of Dismission were granted to Rev. and Mrs. Peterson, May 2, 1924, this entry appears on the church record: "He has been a source of wonderful spiritual help and wise counsel in our midst."

It would be impossible to condense into a few paragraphs the far-reaching influence of these leaders.

The sun never sets on a continent unreached by their prayers. Their time, talent, and treasure were ever held as a sacred trust. Heaven's Audit of their investment in Kingdom values must be gloriously satisfying to these stewards as they kept ever in view, and urged others to do the same, the full completion of Calvary's redemptive work.

The spectre of war has haunted the entire period of American history. Five times the peace of the past one hundred years has been interrupted and two of the conflicts were among the most destructive and blighting of all history.

Upon Dr. Day's shoulders was rolled the burden of guiding the church through the gathering shadows of the recent World War when "Somewhere in France" was freighted with bitter anxiety and the sword pierced more than one mother's heart.

The Honor Roll of the young manhood summoned from the First Baptist Church, Watertown, appears elsewhere in this volume and there we have placed our memorial wreath.

The ministry of Dr. Day will be remembered also as a Mortgage Lifting Ministry. For several years

church records, calendars, programs, sermons, festivals, wills, and leadership were burdened and dominated by a common impulse and this was the key note: "Go to now, let us discharge all of our accumulated building indebtedness."

Under the caption, "Building a Church and Paying the Debt," the historian has grouped the many fragmentary references and votes, during three pastorates, covering forty years, that reveal the virtue, virility and victory of Watertown Baptists when their lives are consecrated to a compelling ideal.

The church voted that a Committee of Five be named to compile a history of the erection of the present edifice from the time the first money was pledged to the cancellation of the mortgage. W. H. Lucas, W. H. Pevear, W. E. Macurda, F. E. Crawford and W. T. Macurdy were honored with this assignment.

In the "New World Movement Drive," which lifted the tide of Baptist beneficence to the highest level in its history, the Watertown church did not neglect its missionary obligation which it assumed when the church was constituted. Under the skillful direction of Campaign Director W. H. Lucas, Mrs. A. F. Pinkham his efficient associate, and the collectors of the fund who gave so much of their time and energy, the church passed the $74,000 mark in pledges for the "Five Year Financial Program". In this splendid way the church faced its obligation with Christian joy and kept in vital touch with an age of great things.

In the face of "Mortgage Raising" and "Missionary Giving" the church did not lose its "Revival Vision"

during the pastorate of Dr. Day. Special services were held from time to time under the leadership of Mr. Ernest Naftzger of the Chapman-Alexander Party, Rev. Guy Waltz the Singing Evangelist, the Gellatly Brothers, Eva Ryerson Ludgate, and the church threw itself with loyal devotion into the Greater Boston W. A. Sunday Campaign.

Out of these seasons of special *pleading* with the unsaved the Christian experience of the members was enriched and the records tell the story of many additions to the Baptist constituency in Watertown. Dr. Day's pastorate will be remembered as the "Home Going Period" of several aged and devoted members of the church.

Miss Harriet C. Howes was a loyal supporter of church activities, a devoted worker in all phases of woman's coöperation and a member of the church for fifty-eight years.

Miss Marietta Pevear, whose faithful choir membership and contagious geniality in varied forms of service brighten every page of her long connection with the Watertown church.

Hannah Priest, who was ninety-six years of age at the time of her death and who, for thirty years, maintained a lively interest in the affairs of the church of which she and her husband, David Priest, were tested disciples.

Hannah Horne, who passed away at the home of her son-in-law, Rev. John W. Ballentine, of West Stafford, Conn. She joined the church in 1840, was a member

for seventy-six years and received her crown at ninety-seven.

In February, 1914, *Rev. G. L. Mason,* many years a missionary in China and a beloved servant of God, was buried from the chapel of the Watertown church.

James H. and Elizabeth Norcross, both baptized by Father Grafton, and married by Dr. S. F. Smith, were laid to rest during the ministry of Dr. Day. For more than sixty years they were consecrated supporters of all phases of religious service. Mr. Norcross was a member of the Building Committee when the present edifice was erected, while Mrs. Norcross was long a successful teacher of women in the Bible School.

Emma J. Davenport will never be forgotten in the Watertown church. Her untimely death by accident brought sadness to a host of associates. Dr. Day in his eulogy said: "A long life bears witness to the beauty of her spirit and the perfection of her character." In raising the Jubilee Fund, of $100,000, for the Women's American Baptist Foreign Missionary Society, the Watertown women had a share. Over $500 was raised by subscription to be known as the "Emma J. Davenport Memorial," to be used as a Scholarship Fund for training nurses on the foreign field.

Friday, April 4, 1913, *David W. Kinsman,* owing to failing health, laid down his office as Moderator. During an unbroken period of thirty-two years he was moderator of both Church and Society, serving in three consecutive administrations. He was interested in every phase of religious life and was a dependable ally. No Sunday school, prayer meeting or church service

seemed complete without his presence. His was a saintly service. March 3, 1922, "He went over the river and amid the sound of the trumpets entered into the city." His whole life was wrapped up in the Watertown church and his stewardship, for fidelity, was never excelled in the entire history of Watertown Baptists.

On the Tenth Anniversary of Dr. Day's eventful pastorate the church passed the following resolution: Resolved: "That this First Baptist Church of Watertown, on this seventh day of November, 1915, on this the occasion of the tenth anniversary of the pastorate of Reverend Charles Hoben Day, D. D., place on record our gratitude for the faithful, efficient labors of the pastor, our appreciation of his great gifts as a preacher, and our love for him as a friend and brother. That we express the hope that the ties which bind pastor and people together many remain unbroken for many years to come. That we renew our pledge of hearty, loyal, prayerful support in his work, and

That we seal all our resolves with the prayer that to him and his family and to this church God may continue to grant His richest blessings:

That these resolutions, when adopted, be spread upon the records of the church, a copy be given to Dr. Day, and that suitable reference thereto and to this occasion be made in our Baptist papers.

Unanimously adopted by the church assembled for worship Sunday, November Seven, Nineteen Hundred and Fifteen.

Signed E. KINGSBURY BACON,
Church Clerk.

During the ministry of Dr. Day, six hundred and fifty-four were welcomed into the fellowship of the Watertown church, the largest number in any pastorate during the entire history of Watertown Baptists. Of this number three hundred and fifty-one came by baptism; two hundred and eighty-five by letter, and eighteen otherwise.

CHAPTER VI

Contribution of the Church to the Century.

BUILDINGS. During the one hundred years of its existence the church has built three houses of worship and enlarged the first structure to meet an insistant demand for more room. In the erection of these buildings and the modernizing of their equipment the Building Committees have ever kept abreast of the times. They were forward-looking, sacrificial Baptists who built for God in Watertown.

On the threshold of a new century the present Gothic Temple of worship suffers nothing by comparison with the best structures in this or any other town in the Commonwealth. The last word has not been spoken by Watertown Baptists with reference to their plant, and its adaptation to the demands of the new century, but what they have thus far put into visible form is a distinct contribution to the mental health, power and pleasure of the whole community.

An Interesting Comparison

The first Baptist Meeting House in Watertown was erected before the church was constituted.

It was made possible by a few leaders like John Coolidge, Josiah Stone and George Lawton, who bought the land, erected the building and paid the bills. John Coolidge was the moving spirit and most generous contributor. The building was dedicated August 19, 1830. According to the report made May 18, 1831, the total cost of the meeting house, land, fence, trimmings and other expenses was $5,508.62.

The Second Meeting House. "March 11, 1857, it was voted to erect a new house of worship at an expense of $12,000, the same to be raised by voluntary subscription. Ten per cent to be paid when the building is commenced, the balance in three equal parts, the last payment three years from commencement."

July 22, 1857, voted to sell the old meeting house at private sale and a committee was appointed to appraise the pews. August 3, 1857, it was reported that the lowest estimate for the erection of the new building exceeded the amount specified by $795. It was voted to reconsider the action of a former meeting not to exceed $13,000 and the committee was authorized to proceed with the building program. The contractor was Captain Joseph Sanger, well known in Baptist circles. The Building Committee was composed of Jesse A. Locke, Jeremiah Russell, Royal Gilkey, Charles Davenport, Newell Brown, Samuel Noyes and Antipas Jackson.

The building was dedicated September 30, 1858. The Report of the Treasurer of the society, April 9, 1860, contains a statement of the cost of the new building. March 16, 1863, it was voted to levy a tax upon the polls and estates of the members to pay the unliquidated debt, the same to be paid within five years.

March 21, 1865, the committee reported that the whole amount had been subscribed and paid. The committee was discharged with a hearty vote of thanks.

The third church building cost in round numbers $90,000 and the appended story of its erection and freedom from debt is a sort of spiritual classic to all who shared in its creation and consummation.

Building a Church and Paying the Debt.

The First Baptist Church, Watertown, had a pastor once who kept repeating: "We must have a new church building in order to do our best work for the Lord." These repetitions were given gently, firmly, tactfully and always in warm christian love.

The building then in use was a better building than the original White Meeting House. It had an auditorium, vestry, kitchen and baptistry adapted to the demands of 1858.

In 1877 the kitchen was a sort of breakfast nook for a church family of three hundred. The baptistry, minus robing rooms, was a travesty on the beautiful administration of a New Testament rite. While the housing of the Sunday School, on each Lord's day, was like life on the ocean in the old-time steerage.

So the pastor kept repeating with consecrated persistency: "We must have a new church building in order to do our best work for the Lord."

By and by some of the leaders began to say "ditto" every time the pastor rendered his "Church Aria." Finally a "Ditto Chorus" sang harps from willows, shekels from wallets and success from the storehouse of Baptist stewards.

First there was a long discussion over a new location for the new building. Many sites were proposed by many men of many minds.

These varied from the site of Graham's Funeral Home on Riverside Street to the corner of Mt. Auburn and Walnut Streets.

Finally an agreement was reached to purchase the plot of ground on the corner of Mt. Auburn and Common Streets. This was occupied by three houses, one of which was torn down and the other two removed to Barnard Road and Columbia Street. After the purchase of a new church lot there was a temporary cessation of activities, but the pastor never allowed his vision to grow dim or his song to lose its melody.

Finally in 1897 a Finance Committee and a Building Committee were appointed as follows:

Finance Committee
Rev. E. A. Capen
Deacon W. E. Macurda
Deacon W. J. Macurdy
Dr. G. W. Pope
Mr. D .W. Kinsman

Building Committee
F. E. Crawford, *Chairman*
W. H. Pevear, *Secretary*
J. H. Norcross
J. H. L. Coon
F. H. Edgcomb
Moses Whiting

October 4, 1897, these two groups held a joint meeting at the home of W. E. Macurda, Marion Road, and reached this agreement: "The Finance Committee was to begin to raise funds for construction, but no actual building would be considered until $50,000 was subscribed."

That was a good Finance Committee; a bunch of Baptist Busy Bees, and soon the bell, in the old church tower by the railroad track, was pealing the glad news that the financial goal had been reached.

The Building Committee then sought plans for the new meeting house and after much deliberation and many meetings the plan of Mr. Charles B. Dunham was accepted, but this acceptance was not the "close of a perfect day." The Building Committee soon found,

after calling for builders' estimates, that the accepted plan could not be built for $50,000. That precipitated a dilemma — more money must be raised or a structure erected of wood.

The Finance Committee objected strongly to a wooden suggestion: nothing but stone or brick would meet with their approval, so they accepted the new challenge, raised more money and notified the Building Committee to go ahead.

The contract was awarded to Mr. A. B. Murdough, of Watertown, for $50,450, the building to be erected of Weymouth, seam-faced granite with Nova Scotia sandstone trimmings. This contract did not include heating, ventilation, plumbing, painting, glazing, organ, pews, architect fee, and all other furnishings and extras. The entire cost, including land, was in round numbers, $90,000. The corner stone, taken from the old meeting-house, was laid Sunday, September 24, 1899, and the church was dedicated December 9, 1900.

The Building Committee deserves grateful, historic recognition for their untiring fidelity.

In a nutshell we outline their task: To select a plan that would appeal to the greatest number; place contracts with a builder and engineers of various sorts; to be alert against extravagant extras and undependable workmanship; to keep a sure indebtedness at the minimum level; to draw legal papers that involved careful preparation; to hasten construction; to care for the old property by the railroad, and its disposal, with its many complications — this program rolled a heavy responsibility upon Chairman Crawford and his colleagues.

Old Town Landing

Where baptisms were held until 1858.

Through the skill and generosity of the chairman of the Committee the church was saved all legal costs.

In another nutshell we outline the fluctuations of the debt from its placement to the burning of the mortgage note.

The mortgage given the Watertown Savings Bank was $46,000 — $40,000 on the meeting house and $6,000 on the old church lot. This called for the payment of $1,035 every six months, 4½% interest payable semi-annually.

For seven years nothing was paid on the principal; only the interest and a $4,000 floating debt.

January 1, 1906. $1,000, the first payment on the principal was made.

May 4, 1906, a legacy of $500 from Miss Anna Coolidge.

January 4, 1909, a legacy of $752 from Miss Ann Norcross.

November 16, 1910, a legacy of $1,000 from Mrs. Ellen E. Otis.

January 13, 1911, the City of Cambridge paid $5000 for a strip of land for their aqueduct.

April 23, 1912. The sale of the old church lot to the Watertown Associates wiped out the $6000 mortgage on the lot and cleared off $4000 more of the debt. April 23, 1912, the church owed the Watertown Savings Bank $24,000.

November 1, 1912 the First Mite Box Collection taken at the Roll Call, added to the Home Department Collection, netted $1000 additional for reduction purposes.

Then followed the generous legacy of $5000 from the Estate of Angeline Crawford, the largest legacy received.

A legacy of $1000 from W. A. Macurda a member of the original Building Committee. From the Estate of Charles F. Jackson $500 and several $500 gifts from the United Workers and the Ladies' Aid Society.

April 1, 1917, the balance due on the mortgage was $12,500 the church having paid the Watertown Savings Bank in interest, in eighteen years, the sum of $28,-389.60. This is more than half the original contract price of the building.

Then came "God's Fullness of Time". Moved by the Divine Spirit, Deacon W. E. Macurda offered to duplicate all gifts in Liberty Bonds for wiping out the total indebtedness of the church. A Liberty Bond Committee was promptly appointed consisting of H. A. Thurlow, G. R. Wright, E. L. Stone, W. H. Lucas, W. W. Rugg, T. S. Richardson, Mrs. E. M. Vivian and Mrs. S. P. March and they finished their work nobly, having reached the heartening result of $7,300 in pledges.

The Roll Call on October 10, 1918 was a memorable occasion. It was great in the matter of attendance, happy social intercourse, the financial reports by Brethren Thurlow, Rugg and Pevear and the address by former pastor James Grant.

At the conclusion of these financial statements the mortgage was placed in the hands of Deacon W. E. Macurda, by Treasurer W. H. Pevear, and the mortgage burning exercises were carried out. The emo-

tions of all were deeply stirred as each member added his match to the mortgage pyre and watched the smoke ascend carrying with it the shadow that had rested for eighteen years on all hearts. It was no formal thing when a *free* church broke forth in the Doxology: "Praise God from whom all blessings flow."

Those who built the church and those who paid the debt rejoiced together. Those who read the story need never fear to meet the challenge of Christian Opportunity.

Pastoral Leadership. For one hundred years, from Chase to Seasholes, including Interim Ministers, the church has had superb leadership. Its prophets have been men manifestly sent from God. Watertown Baptists have sought the aid of God's Spirit both in selection and coöperation and the spirit has helped them to produce an unbroken line of religious mosaics.

The historian does not find one hundred years of absolute perfection in successive leadership, but he does record one hundred years of high moral character presented by fifteen different types of leaders. Mistakes have been few and none of them costly and the prophets have carried to their eternal reward a stainless escutcheon.

In a century of enlarging life, swift transitions, radical reforms, startling inventions, five wars, subtle worldliness and moral testing this is a remarkable record.

Such a note of sincerity falls like a Benediction on an age clamoring for the investigation of everybody

and everything. What a contribution to the moral health of the nineteenth and twentieth centuries!

The Recording Angel must have loved his Watertown Baptist Ministerial Assignment!

Temperance. There was so much pauperism and general demoralization at the close of the War of 1812 that people became alarmed and began to inquire the cause.

Investigating Committees reported that drinking was the most fruitful source of the evil. Everybody drank — ministers, doctors, merchants, laborers, and even women and children. An occasion was never wanting; at funerals, weddings, dinners, and wherever friends met, the social glass flowed.

As late as 1842 these articles appear in the "Warrant for the Annual Town Meeting:" "To know if the town will pass any order in regard to furnishing the paupers with ardent spirits." "To Know if the town will pass any order in regard to furnishing refreshments for the firemen at fires." "Refreshments" did not mean sandwiches and coffee.

In 1824 there began in Boston a great national movement which swept through the union. Its principle was abstinence from strong drink. By 1830, a thousand temperance societies had been formed, and hundreds of merchants had given up the sale of liquor. Temperance Societies increased in number and influence saving hundreds of thousands of men from the curse of the drinking habit.

From that time the cause of temperance has steadily gained ground. The progress has often been slow: it

THE FIRST CHURCH BUILDING, 1830

Located on site of the present post office, Mt. Auburn Street, near railroad crossing.

has ever faced titanic odds; the methods of warfare adopted by its enemies have been little short of fiendish; and the fight is still on in 1930. But every sane, economic and spiritual factor are linked with God in the far-flung battle for world deliverance from the devastating curse of strong drink.

From its inception the alignment of the Watertown Baptist Church has been on the side of temperance. One of its first deacons, Jesse Wheeler, was a thorough business man; he ran branch stores in Newton and Watertown during decades cursed by social drinking; but he would not stultify his conscience for trade. He was the only merchant in Middlesex County who dared to run country stores without selling rum.

October 8, 1865, it was voted: "That the deacons be instructed to obtain unfermented wine for the use of the Sacrament if such an article can be obtained." By such action the church proved the sincerity of its covenant obligation: "To deny worldly lusts." Unfermented wine, or its equivalent, *was obtained* and such wine has been used, without repeal, by the church at each monthly celebration of the Holy Supper.

No one in his right mind, who ever saw saloon days in Watertown, could work or wish for the legal return of any institution where liquor of an intoxicating content could be sold. The memory of those manhood-wrecking, civic-corrupting, prosperity-undermining, saloon influences is a horrid night-mare.

Cleaning up Watertown has been a long, holy warfare in which her finest citizens have triumphed. The "Total Abstinence Society," "Reynold's Reform Club

Movement," "Law and Order League" and "Anti-Saloon League" followed each other in aggressive succession and, in the van of these forces, the manhood of the Baptist church was never found wanting.

February 15, 1870, Hiram McGlauflin was received by letter and January 2, 1885, James H. L. Coon was baptized into the membership of the First Baptist Church. The town owes these two Baptist laymen an unpayable debt. They were bitterly assailed, viciously attacked, intimidated and threatened by the saloon element and its friends, but they could not be stopped.

They worked long hours to obtain evidence; presented that evidence in such a manner as to win the open praise of the courts; and obtained for themselves a reputation for unbribable integrity. No raids under their supervision were ever tipped off in advance.

They lived to see a saloonless town and to receive high public honors at the hands of grateful citizens.

McGlauflin became Chief Engineer of the Hollingsworth and Whitney Mills, while Coon served the town as selectman, represented the town in the General Court and won a long term of service as a member and inspector of the Massachusetts State Police.

Sunday, March 6, 1892, the following resolutions were adopted unanimously by the 304 men and women who attended the morning service at the Watertown Baptist Church.

"Whereas the indications are that the "World's Fair" to be held in Chicago, in 1893, will be open on Sunday: therefore—Resolved—that we the undersigned citizens

of Watertown, State of Massachusetts, believing it to be contrary to the Law of God and man: do earnestly protest against the opening of the same, or any part of it, upon the Sabbath."

"Whereas the local directory of the World's Fair has decided that the Saloon be a part of it, therefore—Resolved—that we the undersigned, believing it to be a shame, that the nation, known as the representative Christian nation of the earth, should become a partner in such immorality, do earnestly protest against the sale of liquor on the Fair Grounds, either on the Sabbath or week day."

In the initial stages of this warfare against the saloon, women could only pray and plead, but they reached God's ear and men's hearts with their petitions and persuasion. They helped to quicken the public conscience when righteousness was at stake.

When man's help-meet came into her suffrage rights she joined praying power with constructive militancy. W. C. T. U., ceased to remain contemned initials: they were transformed into a hard-hitting slogan: "Women Can Triumph Universally."

God has never been without a Deborah when a Barak has flunked and 1930 Flunkers need to re-read history.

Mrs. Henry W. Peabody, a former member of this church, is one of the recognized leaders of Law Enforcement in America. In the 1930 hearing at Washington, before the Congressional Committee, she was an outstanding champion of the Constitution. Her uniform courtesy, untiring energy and brilliant mastery

of temperance facts won for her a right to be considered for the next woman's place in the National Hall of Fame. Mrs. Mattie Crawford, a direct descendant of the John Coolidge whose generosity and devotion crystallized Baptist interests in Watertown, is an active supporter of the First Church at the present time. As a member of the Massachusetts Woman's Committee for Law Enforcement and associated with Mrs. Peabody on its Executive Committee, she has been an ardent co-worker in the present crisis that threatens to try men's souls.

Such Deborahs cheer the heart of every liberty-loving, clean-living, unselfish-sharing, man and woman in America.

Early in 1921 the church showed that it was keenly alive to one of the greatest evils of all time and that it was anxious to learn the attitude of those who would represent it at the General Court.

February 28, 1921.

Mr. E. K. Bacon, Clerk First Baptist Church,
Watertown, Massachusetts,

My dear Mr. Bacon:-

Replying to yours of the 22nd with enclosed record of vote of your church societies, usually I reserve my opinion on legislation until I can hear both sides, but there are exceptions to every rule and the matter of prohibition is one of them.

No man or woman who has the best interests of this country at heart, will either by voice or vote, do anything which will put before the people poisons in any

form. Please assure my friends that I will voice their sentiments in every way. We want to keep this stuff away from the rising generation.

Commonwealth of Massachusetts

House of Representatives.

Cordially yours,

GEORGE H. DALE.

Here is the Oath of the Young Men of Athens. "We will never bring disgrace to this, our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks.

We will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in those above us who are prone to annul, or to set them at naught; we will strive unceasingly to quicken the public sense of civic duty.

Thus in all these ways we will transmit this city, not only, not less, but greater, better, and more beautiful than it was transmitted to us."

The voting membership of the Watertown Baptist Church have made that ancient oath, in reality, their century aim of civic conduct.

The Twentieth Century forces of righteousness have nothing to fear while such allies are pledged in Solemn Covenant to keep step with an Advancing God.

Church Discipline. July 18, 1830. The church adopted a Covenant, a really remarkable document, that has served the church for a century. It is read to-

day at every Communion all the members standing. Here is one section: "We solemnly covenant with each other * * * to exercise a Christian care and watchfulness over each other, and, as occasion may require, faithfully admonish and entreat one another."

Article XVII of the By Laws refers to this section: All matters of discipline shall be referred to the Advisory Committee who shall prefer charges before the whole church if they deem it advisable."

Remembering the words of Jesus: "Go and sin no more," and the admonition of Paul: "Considering thyself, lest thou also be tempted," the church, in a "Spirit of Meekness," has ever sought to exercise a spiritual oversight of its members. The sturdiness and steadiness, of the major portion of its membership, might be listed a century church asset of real character value.

For the first fifty years of church history the Advisory Committee was kept busy dealing with a variety of religious lapses.

Members were "admonished and entreated" for such flagrant direlections as these: Profanity, Immorality, Drunkenness, Theft from Employer, Failure to report for fifteen years and for "imbibing the pernicious errors of spiritualism." Others were dropped because they had joined Pedo-Baptist Churches—Swedenborgian, Methodist, Presbyterian, Congregational and Advent.

Worldliness, Failure to keep the tongue from evil, and "Expressing opinions and sentiments widely divergent from those we consider of sacred and vital importance," form a third group.

One enlisted in the Mexican War and never came back, a second did not like the minister, a third did not believe a minister should preach from notes. One woman was ahead of her time: "She did not believe it was right to exclude any Christian from the Lord's table and consequently did not feel at home in a Baptist Church." Another stated bluntly that, "She felt no interest in religion, nor in the affairs of this church. She had attended dancing parties and should continue to attend them and wished her name erased from the church list."

There were few Church Covenant and Business Meetings where some name was not under fire. This constant recurrence of admonitory reports may account in part for the oft repeated entry in the earlier records: "We are sorry to report a low state of spirituality among us."

Life in a small church, in a small town, at a period when hours of labor are long and hard, when books are scarce, newspapers seldom read, magazines unknown, transportation difficult and modern inventions are in the dream stage, is bound to be a circumscribed life. Such limitations are liable to produce morbid introspection and make religious expression the keeping of a few rules. "Thou shalt not" is made more vital than "Follow me."

The church records for the past fifty years are dominated by a broader outlook and couched in that happy phrase: "We are glad to report."

The original covenant is still read in the Watertown Church and Article XVII abides unchanged. Names of members are still erased and dropped. But religious

education, training and inspiration, with cooperative endeavor, are supplanting "Admonition and Entreaty" and this is the resultant fruitage: Church membership is being translated in character building terms, while vital programs of religious activities are helping the "Children to guard what the Sires won".

Memorial Window. In the American Architect and the Architectural Review, Mr. Joseph G. Reynolds Jr., has published an exceedingly valuable series of articles on "Modern Stained Glass." He states that at the dawn of the Nineteenth Century the art of glass painting was at a very low ebb. Then he traces the development of the art through a hundred years of commercialism, incorrect conception, and poor craftmanship to the dawn of the Twentieth Century when the great traditions of the past began to express themselves in a modern revival of the noblest art.

Mr. Reynolds is a member of the firm of Reynolds, Francis and Rohnstock from whose Boston studio modern masterpieces are being shipped to the Riverside Church, New York.

Mr. Reynolds also refers to modern stained glass as "Decorated Light." The church window is not a colorful expedient to fill up openings in the walls, it is a decorative treatment of light.

We are glad to quote this happy comment on Mr. Reynold's phrase: "Long before Jesus accompanied to Calvary and to a cherished place in the hearts of men the instrument of His death, it was written of old time that God had said: "Let there be light." The people of Israel through many generations repeated at devo-

tions the words of their Psalmist, "The Lord is my Light." Isaiah, the prophet, visioned the delivery of the Captives of Babylon with the promise that "The Lord shall be unto thee an everlasting light".

Light means life and life is the expression of Harmonious, Universal Law. A stained glass window when it is well conceived arranges this natural symbol of the Life Giver into symphonic color patterns that suggest a transcendent beauty not of this world; the profound beauty that must have been in the thoughts of the master when He said: "I am the light of the world".

It is fitting that the First Baptist Church of Watertown, as it faces its new century should have added to its worship equipment a beautiful example of "Decorated Light," designed and executed by Earl Edward Sanborn.

For historical record we add, the Foreword to the Commemorative Booklet, written by Charles Lyon Seasholes.

Foreword

The Mary Louise Holt Memorial Window was unveiled with appropriate exercises at the First Baptist Church, Watertown, Massachusetts, December the thirtieth, nineteen hundred and twenty eight.

The window is the gift of Mr. Rollin L. Holt, of Belmont, in memory of his wife, who was for many years a devoted and beloved member of the First Baptist Church of Watertown. To the munificence of his first gift, Mr. Holt now adds the generous provision for the publishing of this commemorative booklet.

The addresses delivered at the service of unveiling by Mrs. Holt's pastor, Rev. Charles Lyon Seasholes, and by her former pastor, Rev. Charles Hoben Day, D. D., are published in the order of their delivery.

At the suggestion of Mr. Holt, the addresses on the "Window" which were given by the pastor on Sunday evenings following the unveiling, are included."

Easter Sunday, 1929. CHARLES LYON SEASHOLES

What better investment could the church make as it works out its worship program in the New Century than to place a companion window in the northern section of the Main Auditorium and add, from time to time, other examples of "Decorated Light" that shall portray worship in the "Beauty of Holiness".

The World War. During the carnival of international horror that left its stain upon the opening years of the Twentieth Century, "Somewhere in France," "Killed in Action," "Missing," and "Buried in France," became gripping household phrases in the homes of America. The holy pilgrimage of "Gold Star Mothers" to their sleeping dead adds a pathetic note to this centennial year and calls for a fresh review in this Memorial volume of our own share in the cost of war.

From the Yale Review we quote these tender stanzas in our tribute to those who paid the sacrifice and to those who providentially returned.

"Graves in France"

Their fate shall be a song, a schoolboy's wonder,
For many a day—

O, the red treasure we have buried yonder,
So far away!

O, the poor, panting love that must go weeping
Through bloody foam,
To find the soldier in his glory sleeping,
So far from home.

France, we have loved thee! But beyond all measure,
Our love shall be,
Since in thy bosom we have hid our treasure
Of agony.

November 1, 1918. The church appointed a War Committee consisting of W. D. Gooch, chairman and the following associates: Mrs. John Vivian, Mrs. W. D. Gooch, Mrs. Walter Cooper, Mrs. Leslie Powers, Miss Edna Smith and Miss Stella Morse. One of the chief duties of this committee was to keep the church in touch with our boys who were in camp and at the front.

The Church Calendar for May 1918 announced that seven members of the Boy Scout Troop had won the Congressional Medal for selling Liberty Bonds.

Charles Thompson, Walter Fairbanks, Lloyd Raymond, Alvah Howard, Ernest Redding, Wilfred Rundlett and George Wiseman.

The Watertown church gave her sons, her service, her sympathy and her sacrifice when called upon to prove her faith in America by her deeds.

Our Honor Roll

Enlisted in the United States Service

Laurence W. Bent
Harold E. Burnham
William A. Bruce
George A. Bishop
Frederick C. Crawford
Richard B. Carlton
Basil S. Collins
James H. Coon
Edward R. Critchett
Charles O. Chase, M. D.
Leon Caragulian
Ulmont M. Carlton
Alexander D. Campbell
Bela Dudley
Ralph Hunnewell
Harold E. Hales
Fred G. Harmon
Carl Howard
Edward C. Jackson
George H. Lord
George Rafuse
Winthrop G. Rockwell
Albert W. Rockwell
Truman H. Safford
Basil F. Shovelier
Enoch D. Saunders
Paul N. Swaffield
Donald H. Lucas
G. Waldo Livermore
Hiram H. McGlauflin
Oliver R. Milton
Burpee Milton
Harold F. Moore
Walter K. Moore
Richard F. Mooney
Arthur L. Morse
Walter L. Mayo
Robert B. McDonald
Arthur D. McClellan
Will Carlton Niles
Gordon S. Pinkham
Bagdassar Piligian
Robert Proctor
Robinson Parlin
Randall H. Quessy
Irving Benson Rich
C. Everett Ross
Joseph V. Thompson
James H. Towle
George H. Wiswall, Jr.
George Wilson
Ralph H. Wing
Harry H. Weeks
Joseph W. Zwicker

THE SECOND BUILDING, 1858

Located on site of first edifice.

Enlisted in S. N. T. C. — S. A. T. C.

Theodore Arms
Ernest Buffum
Ralph P. Colby
Arthur C. Clark
William C. Rugg
Nathan Drake
Ernest Macurdy
Edward Morris
Everett C. Pinkham
Richard H. L. Skinner
Ronald M. Stone
Karl E. Westcott

Red Cross — Y. M. C. A. — Allied Service

Eunice M. Buzzell
Maud G. Caldwell
Dorothy P. Fuller
H. de Anguera
George R. Merriam
Francis A. Rugg
Elliott G. Vivian

Those Who Paid the Price

Harold E. Burnham
Harold E. Hales
Will Carlton Niles
Irving Benson Rich

Killed in Action

Joseph U. Thompson

The following prayer, written in a little psalm book, was found on the body of Joseph Thompson, at Haumont, France, a wonderful supplication of a Watertown Baptist boy: "I pray Thee, O God, that I may be beautiful within. This is my most earnest prayer. Most of us, I believe, will see home and friends again. If we do, how many will curse every drink they have taken, every oath they have uttered, every shameful thing they have committed here. Such things threaten my stripes, my discipline, my popularity, and my advancement. These four things are temporary, "The Clean Within" is permanent and is greater than all of

these temporal things . . . anyway after, before, present, or at any time, I despise all ungodly things. My real inner self resents them. For the love of father, mother, relatives and many friends, I despise them. Again for the love of God . . . I despise what God despises."

Joseph Thompson was not the only "Knight of the Beautiful Within" that America sowed in Flanders Field.

Called to render varied service during the World War, your historian, facing the corruption that Thompson faced keenly on the battle front, wrote these lines as he brooded over the cost of war.

The chalice of unrealized affection,
The unborn babies waiting for their call.
Unwritten poems, a marvelous collection,
Orations that could stir a bugle call,
Can never form an asset of our life,
Mars, took such treasures, when he started strife.

J. E. N.

Out of the waste and welter of destruction comes an insistent demand for a warless world and the Watertown church, May 21, 1921, placed itself on record, by a unanimous vote, in favor of the limitation and reduction of armament.

Here is a creed to which we do well to pledge our allegiance, as a nation, as with blood stained garments we face a new century.

I. We believe in a sweeping reduction of armaments.

II. We believe in international law, courts of justice and boards of arbitration.

III. We believe in a world-wide association of nations for world peace.

IV. We believe in equality of race treatment.

V. We believe that Christian patriotism demands the practice of good will between nations.

VI. We believe that nations, no less than individuals, are subject to God's immutable, moral laws.

VII. We believe that people achieve true welfare, greatness and honor through just dealing and unselfish service.

VIII. We believe that nations that are Christian have special international obligations.

IX. We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.

X. We believe in a Warless World and dedicate ourselves to its achievement.

The Dead in France challenge the Living in America to complete, in the unselfish dedication of our powers to the cause of World Peace, what they dedicated with their blood amid the smoking trenches of No Man's Land.

CHAPTER VII

Some Moulders of Life in the Century

DEACON JOHN COOLIDGE, a farmer, and the son of a farmer, was grandson of that Coolidge who was the only representative of Watertown among the dead at Lexington. He was a man of marked ability, making his tilled land fruitful above the average. He was a man of sterling qualities, a good father and a good citizen. He had a strong religious nature; he was anxious to assist in building up the Baptist faith; he was the largest giver to the erection of the first meeting-house.

Here is a pen sketch of an eye witness in 1870: "On a very warm Sunday morning Deacon Coolidge came into church, carrying his coat on one arm, and in the other hand a wooden container, like a peck measure, in which was the Communion loaf for that day." The artist adds: "That tall, gaunt, severe, puritan figure was never forgotten."

His characteristics are still regnant in the lives of his descendants, some of whom, Mrs. Annie Davenport, Mrs. Mattie Crawford, Mrs. Emma Rugg, and Deacon Calvin Crawford are still members of the Watertown church.

Deacon Josiah Stone, was a cousin of David Stone, grandfather of the Stones so well known in Watertown.

He lived in the house, afterwards called the Dudley House (his daughter having married a Dudley), on Grove Street adjoining the old grave yard.

Deacon Stone was a middle aged man of a mild and sunny disposition but a man of ability and good

Rev. Alfred S. Patton

Pastor 1861 - 1864

judgment. By occupation he was a shoemaker and all the children thought his little shop was the best place to visit and they were always welcome. He loved the children and was much loved in return and they came to him with the same trust and readiness that the children in Palestine came to Christ.

Deacon Stone was never absent from his place in the prayer meeting, or church. He served the church faithfully for twenty-eight years. There is a striking similarity between his life and that of the central figure in the charming story: "Hiram Golf's Religion".

Over his grave might fitly be raised a monument like Golf's. "Josiah Stone Shoemaker by the Grace of God".

Deacon Jesse Wheeler was a dissenter from the Unitarian Church and a man of ability and character. In his stores in Newton and Watertown business was transacted on the level. He refused to stultify his conscience by selling rum a trade asset of his day. When he retired from business he had amassed a competency for his generation. His business successors were the Otis Brothers and that firm maintained a record of masterful integrity. It was at Deacon Wheeler's store that the early Baptists discussed many of the vital questions of their day.

Deacon Wheeler at first resided in the old house erected in 1650, once a manse of the village church, and later built and lived in a new home built on adjoining land. Both houses were later torn down to provide sites for St. John's Methodist Church and the block of residences adjoining.

He was the first male baptized into the membership of the Watertown Baptist Church and was elected one of the first deacons.

John Tucker was a man of vigorous intellect who discussed, pro and con, the ripening Unitarian belief which was creeping into the early church, till he could no longer see his way clear to stay with them.

He went to Father Grafton at Newton Centre, with his sisters Martha and Eliza; here he helped the early Baptists in their first struggles.

Later himself, his son John, and his brother's son William, three generations, all in one day, were baptized in the river Charles and joined the Baptist Church. The sisters Martha and Eliza were faithful through sunshine and storm.

Several times their little Sunday School was bombarded with stones yet the Tuckers were never daunted. They were cast in an heroic mould and to falter would be cowardice. Many of the sets of resolutions and protests, written in our early church records, sprang from the deep convictions of these defenders of the evangelical faith.

William Hadley Eaton was received by letter December 15, 1840, during the ministry of Rev. Nicholas Medbury. January 16, 1843, the church voted to approve of his desire to fit himself for the gospel ministry. After careful preparation he was ordained in Salem, served churches at Nashua and Keene, New Hampshire, and was Special Financial Agent for New-

ton Theological Institution, New London Literary and Scientific Institution and Colby Academy.

His services were very effective both in the pastorate and on the field.

Luther Gustavus Barrett was born in Watertown December 5, 1838. The Watertown church voted to approve of his desire to fit himself for Christian work. September 12, 1865, he was ordained in the Watertown church. After serving a number of churches in the North, he was elected Professor at Shaw University, Raleigh, North Carolina, and later was made President of Jackson College, Jackson, Mississippi, where he served with honor from 1894-1911. His labors on behalf of Negro education were very fruitful and the Watertown church is justly proud of her representative in the Southern States.

David Downie was received twice by letter, January 3, 1862 and November 5, 1869. During these years, with the endorsement of the Watertown church, he was a student at Brown University and Newton Theological Institution.

On graduation he became a representative of the American Baptist Missionary Union at Nellore, India, from December, 1873 - January, 1915, and at Coonoor, Nilgiri Hills, South India, from February, 1915, until the close of his earthly career.

As Missionary, Editor, Translator, and Historian his intellectual output won for him and the church he represented high honors at the dawn of the Twentieth Century.

John T. Blodgett was the oldest child of William A. Blodgett. His father served the church with great fidelity as clerk and S. S. Superintendent in the early 70's, and is one of the members of the "Old Folk's Party" photographed during Pastor Abbott's Ministry.

John was baptized, February 12, 1871, by Rev. G. S. Abbott. After a careful and thorough preparation he was admitted to the bar. He rose to a position of eminence in his profession, was known widely for his high moral character and, at the time of his death, he was Associate Justice of the Supreme Court of Rhode Island.

William E. Farwell was born in Watertown at the Farwell Homestead opposite the Governor Gore Estate. He died at the family residence on Summer Street, his home for many years, December 13, 1928, at the advanced age of ninety-two years. At the time of his death he was the oldest male member of the Watertown church. The funeral services at the house were conducted by Pastor Seasholes and the Committal Service by his nephew, Rev. James E. Norcross.

Deacon Farwell was twice married. His first wife, Agnes Norcross, was a sister of James H. Norcross. She was a direct descendant of Richard Norcross who settled in Watertown in 1642.

Their three daughters Clara, Abby and Emma, the latter a present member of the Clarendon Street Baptist Church, Boston, were baptized by Pastor Capen during his fruitful ministry. The descendants of Clara and Abby are all identified with churches at Hancock, New Hampshire, and Winchester, West Roxbury, and

Watertown, Massachusetts. Deacon Farwell was twice chosen clerk of the Watertown church in 1858 and 1865. In 1878 he was elected to the Board of Deacons where he served for a half century.

Deacon Farwell was active in Public Life and won a host of friends by his life of integrity and square dealing. For various terms he was Assistant Chief of the Watertown Fire Department, Tax Collector for the town of Watertown, Cashier of the Watertown Savings Bank, Treasurer of the Masonic Fraternity and Chaplain and Chaplain Emeritus of Newton Royal Arch Chapter.

During its entire history the Watertown church has been noted for the character and steadfastness of its leaders.

Whittier might have had William E. Farwell in mind when he wrote:

"No duty could over task him,
No need his will outrun;
Or ever our lips could ask him,
His hands the work had done."

William H. Pevear must be placed in a special class as a representative moulder of life. He was born on Irving Street, Watertown, in 1850, and has held an unbroken residence in the Old Homestead for eighty full years.

He was educated in the Watertown schools, began his business career with a Watertown firm, later became the Senior Partner of a Watertown firm, and is still interested in promoting, in Watertown, the sale of

fuel that is both reasonable in price and reliable in quality.

With a goodly company of laymen, among whom were S. Henry Coombs, Howard Russell, Newell Tainter, Stillman March, and Herbert Bent, he was baptized, by Pastor Stubbert, into the membership of the Watertown Baptist Church and he has never belonged to any other church. He is a *permanent* and not a *flitting* Baptist.

He was elected Deacon in 1899 and has served the church with rare fidelity for thirty-one consecutive years. On the death of S. Henry Coombs he was elected Treasurer, in succession, and for eleven years, through a period that made insistent and difficult demands, he served the church with such ability, that on his resignation he received the cordial thanks of the membership and was presented with a fine Victrola as a tangible token of the esteem in which he was held. When Pastor Capen first came to Watertown he was William Pevear's right hand neighbor. Irving Street then might have been called Baptist Boulevard as a Baptist family lived in every house on the street.

It is interesting to record that Mrs. Nicholas Medbury, the efficient partner of her husband in the outstanding pastorate of the first half century of the Watertown church, was a cousin of Mr. Pevear's mother. William Pevear was a member of the Building Committee that supervised the erection of the present church edifice and gave, without stint, his best to that assignment.

He was one of the donors of the Parcel of Land deeded to the church in 1926 and thereby showed his

faith in Watertown and in the future of the Baptist Church. For many years he has been a Watertown member of the Boston Baptist Social Union and a regular attendant of its notable functions.

He is young at eighty, wears the same smile with which he always faced life's changes — enjoys with his talented wife the good will of the people they have served, and maintains a keen interest in the prosperity of the Watertown Baptist Church. Deacon Pevear might well say with Samuel: "I have walked before you from my childhood unto this day. Behold, here I am; witness against me before the Lord, and before his annointed".

Such men leave an indelible impress on a community; consciously and unconsciously they mould character that abides.

Rev. James H. Earle was twice a member of the Watertown church and enriched its life for almost a quarter of a century. As a graduate of Amherst College he received a fine intellectual training and this was supplemented to a most productive degree through fellowship with Jesus Christ.

While a member at Watertown he served on the Boards of the Gordon Training School and the New England Evangelistic Association, was President of the New England Chinese Mission and Treasurer of the John Howard Industrial Home.

He was ordained in the Mesa Baptist Church, Pueblo, Colorado in 1909 and later, at Victor, Colorado, occupied one of the most eminent pulpits in the world—altitude 10,000 feet.

From Colorado he went to Pomona, California, where he supplied the Calvary Baptist Church during an extended absence of the Pastor. This was followed by a pastorate in El Monte, California, a four years residence in San Bernardino, California, and a final resting place in the Pomona Cemetery.

He died an honored representative of a Kingdom that recognizes neither latitude nor longitude in its boundaries of good will.

Mrs. Lydia B. Earle was the author of several religious books and tracts and with her pen reached countless hearts.

A single illustration will emphasize the extent of her influence. When she was eighteen she wrote the tract: "How I found Jesus" and asked God to bless its use. A friend to whom it was sent loaned it to a visiting missionary who asked permission to send it to a publishing house. The Dutch Reformed Church in New York published it and thousands of copies were sent to Soldier's Camps during the Civil War.

Later it was published by other houses on both sides of the sea. Seventy years after it was written, on the day of Mrs. Earle's funeral, her family received a letter from Assam stating that "How I found Jesus" had just been translated into Assamese for use in evangelistic work.

She lies in Pomona Cemetery by the side of her husband, but according to the Moffatt Translation of Hebrews: "By her faith she is speaking to us still".

Daisy G. Earle joined the Watertown church with her parents, on experience in 1891, and her young as-

JUDSON AND HERBERT BENT

in 1885

sociates in the church will never forget her ability and consecration.

Removing to the Far West her talents found congenial religious soil. She served Pacific Baptists as Secretary of the South Pacific District Woman's Baptist Home and Foreign Mission Society and became an expert in the use of Pageantry in Religious Education.

From one to five seasons she taught in the following schools of Religious Education: Asilomar, California, in Southern California Summer School of Missions, Ocean Park School of Methods, Chambersburg, Pennsylvania, Northfield and Silver Bay.

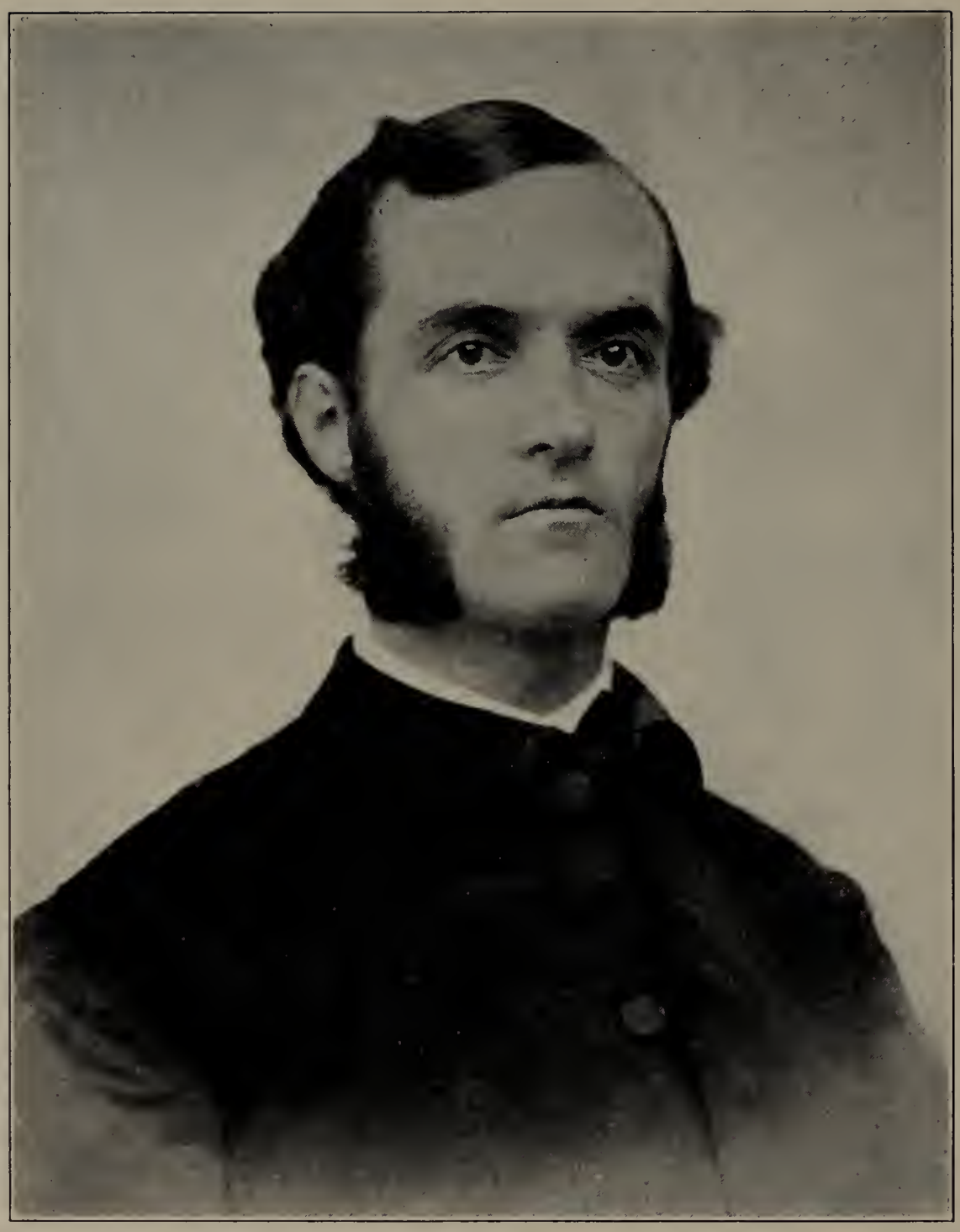
She married Rev. Milton E. Fish, a son of the West Somerville Baptist Church, and a graduate of Newton Class of 1901. Rev. and Mrs. Fish are now leading the Baptist Church at North Uxbridge, Massachusetts, with rare success and devoting the generous overflow of their lives to the promotion of up-to-date religious programs in the Old Bay State. The North Uxbridge Church has just granted their Pastor and wife a leave of absence and May, June, and July of this Centennial Year will be spent in Europe and Palestine.

Eva Maud Earle was baptized by Pastor Capen, January 3, 1892, and was one of the notable group of young people who helped to spread the world influence of this historic church. For a time she was a teacher in the Congregational School at Matsuyama, Japan, where she was ever loyal to her best religious traditions. She was married in 1928 to Stephen L. Taylor, M. D., of Sherill, New York.

The Rice Family shared in the Visions and Victories of several pastorates. Mr. F. H. Rice joined by letter during the ministry of Granville S. Abbott and for several years was the successful teacher of an Adult Bible Class. His wife was deeply interested in Missions and on the death of her husband joined the teaching staff at Spelman University, Atlanta.

Jessie Rice was baptized in Charles River, June 3, 1877, by Rev. Herman Lincoln, D. D., an Interim Supply from Newton Theological Institution. Jessie became a second representative from the Watertown church to work for the uplift of the Colored Race, joined her mother at Spelman, and passed to her reward on her way home from the South, August 3, 1889. Lucy was received on profession of faith by Pastor Capen and in course of time became a third representative in the South. Virginia Union University has felt the uplift of her devotion to a great cause and, in Richmond, the church has a living exponent of the religion of Jesus Christ. Such families enrich the story of One Hundred Years.

W. E. Macurda. The ministry of four pastors, Capen, Grant, Day and Seasholes has been blessed and strengthened by the presence on official boards of Deacon W. E. Macurda. On more than one occasion he has proved himself God's chosen vessel for leadership when critical hours have loomed in church and denominational life. The example of his unfailing courtesy, resourcefulness and faith, when new adventures challenged religious attention, forms one of the high lights in a century's record.



Rev. Granville S. Abbott

Pastor 1869 - 1877

The recital of his attitude cannot be kept in a narrow grove; his reactions were uniformly: "Lengthen the cords and strengthen the stakes." That is why his name is found among the Trustees of the New England Baptist Hospital, on the Board of Managers of the Baptist Home, Vice President of the Boston Baptist Bethel City Mission Society, Trustee of Newton Theological Institution, Ex-President of Baptist Social Union and State Campaign Director for Massachusetts for the New World Movement in 1920.

Deacon Macurda always wears a "Smiling Morning Face" where there are loads to lift and lives to save.

Miss Jennie Kinsman. In the old church a Chinese class was formed by Miss Ruth Macurda but the task proving too difficult, Miss Kinsman, with others, took over the work. Soon after moving into the new church three Armenians came to the morning service and were invited to remain for Sunday School by Supt. W. W. Rugg. Each was given a teacher, the plan pursued with Chinese pupils. The class grew and became entirely Armenian. From this small beginning an Armenian service was held at East Watertown, then a Sunday School was formed, meeting in a barber shop, a tent, a barn, and a home.

Miss Kinsman was appointed church visitor to the Armenians. At the genesis of her work there were thirteen homes, later one hundred and fifty. She continued to visit the homes and attend the Sunday School under the auspices of the Federation of Churches. Now the Armenian work is flourishing under the Congregational Board and carried on almost entirely by Armenians under Miss Riggs.

In 1923 Miss Kinsman accepted a position as matron of a girls' cottage and in 1926 Mrs. Jennie Huckins became matron of a boys' cottage in the kindergarten of the Perkins Institution for the Blind. Still doing with their might whatsoever their hands find to do.

Miss Lizzie Kinsman is one of the church representatives who has touched humanity at several vital points. In 1895, an urgent call came from Allendale, S. C., for a teacher in the Baptist Mission School, but no funds were available for passage. True to their original covenant the Baptists of Watertown appropriated fifty dollars and sent Miss Kinsman to meet this S. O. S. call.

After two and a half years that school was abandoned and Miss Kinsman was transferred to Beaufort, S. C., to help Mrs. R. C. Mather. Here she did a fine piece of constructive, pioneer work among colored folk.

From small beginnings she built up a profitable sale of clothing from barrels, from which profit fund some of the teachers' salaries are now paid. Two buildings were also erected from the proceeds of these barrel sales during the fifteen years Miss Kinsman was on the field.

The Mather School has grown and its standards have been raised each year and the Watertown Church, with its generous donations of clothing, has become a vital ally in the training of a race.

In 1914 Miss Kinsman went to the Perkins Institution for the Blind, as a teacher, and she is daily making her influence felt on behalf of needy humanity.

Frank S. Tolman was baptized March 6, 1887, by Pastor Capen. Later the church expressed its approval of his desire to study for the ministry. He entered Newton Theological Institution but did not finish his course, leaving to take up the study of medicine. After completing his medical course, he was ordained at the Baptist church in New Ipswich, N. H., and, on removal to Vermont, served with real leadership the Baptist Churches at St. Johnsbury and Randolph, Vermont.

At present he is a resident of New York and deeply interested in psychopathology and has become a consulting expert for an ever enlarging group of clients.

James E. Norcross is a direct descendant of Richard Norcross, who settled in Watertown in 1642, and was the village school master for forty-nine years.

He was born only a short distance from the Town Landing on the river Charles and here, in 1877, he was baptized by Prof. Heman Lincoln, D. D., of Newton Theological Institution.

He was graduated from the Watertown High School, Magna Cum Laude, and entered business in Boston where he spent eleven profitable years.

In 1890 he was elected General Secretary of the Y. M. C. A., and served the Watertown and Waltham Associations until called to become Pastor Capen's assistant in the First Baptist Church, Watertown.

During this period of service he took the prescribed courses in the Newton Theological Institution, was graduated in the Class of 1897, and ordained the same year in the First Baptist Church, Watertown. Fruitful pastorates followed at Marblehead, Amesbury,

Jamaica Plain and Arlington, in Massachusetts, and in Pittsburgh, Pa.

For twelve years he was District Secretary in New England and New York of our National Societies and Field Secretary of the General Board of Promotion. During these years of secretarial activity he acquired a wide reputation as an enthusiastic and successful advocate of Baptist enterprises. He became a life member of several fraternal orders and was a cordial and active promoter of business organizations in each place of residence.

On his retirement in 1929, after forty years of unbroken religious service, he was honored with an invitation to put in permanent form the historic facts that shine, like beacon lights, in the record of one hundred years of Baptist development in Watertown.

Mary Ella Norcross, née Sherman, was born in Albany, New York, and is a direct descendant of Roger Sherman, one of the signers of the Declaration of Independence. She received her education in the Watertown Schools and was graduated with honor from the high school in the Class of 1880. For many years she was an assistant in the Watertown Public Library where she won a large circle of friends by her courteous attention to students' needs.

On June 4, 1888, she was married to James E. Norcross, in the old Sherman Homestead on Church Street, Watertown. The officiating clergymen were J. F. Lovering of the South Congregational Church, Worcester, her former pastor, and Rev. Edward A. Capen, of the First Baptist Church, Water-

town. In 1890 she was baptized by Pastor Capen and has shared with her husband, in loyal and loving coöperation, his forty years of public, religious activity.

Mrs. Norcross has always been deeply interested in Woman's Mission Circles and Woman's Bible Classes and both of these vital departments of church organization, because of her leadership, have flourished in the churches served by her husband. Mrs. Norcross has served with great acceptance on several of the Woman's Missionary Boards. She is also Past President of the Boston Ministers' Wives Association, and the Woman's Baptist Social Union. In a constructive way she has helped to mould the life of womanhood during the last half century.

An only daughter, Miss Mildred Norcross, a member of the Teaching Staff of Mt. Holyoke College, her Alma Mater, is making her life count in the enrichment and guidance of the character forces of modern young womanhood.

The Crawford Brothers. Vermont made a notable contribution to Watertown citizenship when she sent two sons of Oramel and Catherine (Rothwell) Crawford to live with their uncle, Calvin Crawford, on the bank of the river Charles. The graceful tower of the Perkins Institution for the Blind marks the site of the old farm house on the Stickney Estate. The Crawford Brothers are direct descendants of Alexander Crawford, of Kilbirny, Scotland, one of the Scotch settlers of Donegal, after the Ulster confiscations of 1610. Their nearer ancestor, James Crawford, came to this country in 1726.

Harry Alden Crawford was born in Guildhall, Vermont, June 28, 1852. In 1875 he came to Watertown and identified himself with his uncle in the lucrative business of market gardening and the sale of produce. Here he laid the foundations of business acumen and rugged honesty which later were transferred to the promotion of other forms of business activity. About 1900 he engaged in the coal business in Somerville, in association with W. E. Macurda, and built up a large and successful business. Those who had dealings with him found him a man whose word was as good as a bond and whose works were pre-eminently chirstian.

He was baptized by Pastor Capen in 1878 and from 1919-1923 he honored the diaconate of the First Baptist Church. For forty-five years, in every elective capacity he served the church with rare fidelity. He was one of the donors of a parcel of land presented to the church at the annual meeting in 1926.

September 25, 1923, Deacon Crawford "fell on sleep," leaving a widow, Katherine (Cummings) Crawford, and a daughter, Mrs. Catherine Wheeler, of Springfield.

"His works follow him" and his memory, in the church he loved, is as green and beautiful as the hills where he first saw the light of day.

Fred E. Crawford was baptized by Pastor Capen in 1878, and, through a long series of diversified services, he has kept in the van as an able son of the church.

On arrival in Watertown he devoted his powers to preparation for a professional career. On graduation

from the Watertown High School and the Allen School, Newton, he entered Harvard University where he received his B. A. degree. After legal study he opened a law office in Boston and has practiced his profession for a long term of years. On more than one occasion he has been honored by the courts with an appointment as master auditor and commissioner.

February 15, 1888, he married Mattie Sturtevant Coolidge, a lineal descendent of John Coolidge, the 1830 Baptist whose generosity and devotion made possible the first Baptist Meeting House.

Three sons, Calvin, Frederick and Ward Crawford are all members of the church that is facing the new century. Calvin and Frederick are proud to have won their degrees from their father's Alma Mater, and both are leaving a constructive impress on the development of their generation.

The Watertown Church has never had a more versatile and unwavering supporter of its varied activities. The association of Christian Workmen, later merged in the Y. M. C. A., the Men's Bible Class and the Bible School superintendency during Pastor Capen's régime found him in the van with new ideas and aggressive leadership.

There is no record of his membership in the choir, but he helped to write the libretto of the Cantata of Moses, a composition that has become historic, and good music has appealed ever to his aesthetic taste.

His historical notes, the out growth of an absorbing love for the facts of the past, have been of real value in the preparation of this centennial volume and he has

given generously of his time and thought to a full realization, in tangible form, of the story of one hundred years.

Mr. Crawford has been honored by the Town of Watertown with election as Moderator for many terms, with elections to the Mass. Legislature in 1878 and 1879 and, as Chairman of its Ter-Centenary Committee, he presided with rare charm at the recent reception given the Massachusetts State Legislature, at which Ex-President Coolidge, Governor Allen and other officials were honored guests of the town.

Mr. Crawford was chairman of the Building Committee when so much was at stake in the transition from the old to the new, and, in the "Contribution of the Church to the Century," he and his associates are given grateful, historic recognition. At present Mr. Crawford and his wife are deeply interested in the Foreign Mission movement born in the heart of Mrs. Henry Peabody and receiving her liberal patronage.

Christian manhood at its best, on parade and hard at work, aptly describes this promoter of the Baptist cause in Watertown.

The historian has erected an achievement frame work in this sketch to which much unwritten history could be added and, to an inner circle of friends, these unwritten data would be as fragrant and fascinating as a rose garden in June.

Mrs. Henry W. Peabody.

George Eliot: in Book II, of the Spanish Gypsy, wrote this fine estimate of character:

"A woman mixed of such fine elements
That were all virtue and religion dead
She'd make them newly, being what she was."

Mrs. Henry W. Peabody fits this happy phrasing to those who have met her casually, to those who have tested the hospitality of her inner home circle, and to those who have shared with her the perils of public, moral leadership.

With her magic wand of far-seeing consecration to Jesus Christ she has touched the open sores of the heathen world and there are signs of health in the sloughing tissues. With the same wand she is meeting the challenge of civilization's wickedness in "high places" and is watching it manoeuvre to reach cover before the storm of outraged suffrage breaks.

Being, "What She is," is no puerile masquerade, but an incarnation of constructive reality.

The First Baptist Church lists among its membership of one hundred years this noble exemplar of womanhood acceptable to God and feels a new sense of security, as to virtue and religion, while Mrs. Peabody is among the leaders of this new century.

Hermon S. Pinkham finished his divine assignment as a "Moulder of Life" at high noon of a notable career. From boyhood he lived a triumphant and successful life. He met each fresh opportunity to do good confident and smiling. His life investments were uniformly profitable because he always took the tide "at the flood." He was ready for the call to assume the rulership of "many things" because he had stressed so diligently the mastery of "few things".

Very early in life he showed rare qualities of leadership and his influence over his youthful associates was always a force for righteousness.

High School preparation found him ready to enter Harvard University. Here he completed his four academic years in three years, and was graduated with a B. A. degree and a "Cum Laude" in Philosophy.

In 1899 he entered Newton Theological Institution where he maintained the same high standards of scholarship and deepened his consecration to his chosen life work. In 1901, he married Clara Dunham, one of the choice spirits in the younger set of the Watertown church, and their home life was ideal. The happy story of his wedding and ordination may be found in the special section devoted to the ministry of James Grant. These episodes are given a place of honor in this section because they were the first of such events to take place in the new church edifice. In August, 1902, he was settled in South Paris, Maine, a good state and a good town for an initial settlement.

His phenomenal success here was followed by record-breaking victories at Winter Hill, Somerville, and Roger Williams Memorial Church, Washington, D. C.

The First Baptist Church, Lowell, where he had barely commenced his work, promised to eclipse in kingdom results all previous triumphs, when he was translated at the age of thirty-nine.

Mr. and Mrs. Pinkham, in all of their parishes, majored in Organized Bible Classes for men and women, and their intensive methods of religious training yielded large and profitable harvests on each yield entrusted to their care.

OLD FOLKS' PARTY, JULY 25, 1870

Given by the young people of the church to the older people.
The qualifying age was sixty years. (*See Page 61*)

The Watertown Church, rich in its roster of trained men and women sent out to "Mould the Life of the Century," always feels a new surge of gratitude when the name of Hermon Spencer Pinkham is called.

Clara Dunham Pinkham was baptized May 18, 1890, by Pastor Capen and was married to Rev. Hermon S. Pinkham, in the Watertown Baptist Church by Pastor James Grant. Her career reflects the highest credit on all who had to do with her training and promotion. We append a leaf from a personal letter: "The old Watertown church, and the many friends in it, form one of the brightest spots in my life".

Her contribution to denominational advancement has been phenomenal. She was the organizer and teacher of the Mizpah Class for Women in the Winter Hill Baptist Church, Somerville; also organizer and teacher of the Mizpah Class in the Roger Williams Memorial Church, Washington, D. C.

For two years, 1916-1918, she was dean of the Baptist Missionary Training School, Chicago, Ill., and for eight years, 1918-1926, president of the school, succeeding Dr. Warren P. Behan.

Since 1926 she has been a member of the National Board of the Woman's American Baptist Home Mission Society, serving on its Finance, Educational and Publication Committees. She is also a member of the New York District Board of Missions for the Baptists of the largest city in America.

"Bonnie Brae" and "Chittenden" have a rare charm for this talented worker. They join with an indissoluble bond Long Island and the Vermont Hills.

May all of their voices be vibrant with the music that springs from the heart of God.

Watertown is a sacred shrine in the thought of this consecrated moulder of life.

W. W. Rugg was a Vermont gift to the electorate of Massachusetts and he has qualified as an able and efficient citizen. Vermont Academy and Brown University own him as an alumnus and he has honored his Alma Mater.

As a member of the First Baptist Church, Watertown, he has proved a real asset in character and service and upheld his best family traditions.

For fifteen years he was superintendent of the Sunday School, and, without stint, gave constructive thought to the development of a Grade A School.

A personal friend of the historian paid several visits to the school, during this period of Superintendent Rugg's leadership. Out of the dimming years come these allusions to those visits. When a teacher in Herbert Bent's department asked: "What is the lesson today?" One little fellow raised his hand and said: "If it is anything worser than Jezebel I move we don't have it." On another occasion the visitor taught a class of high school girls. To her personal question: "Do we live to eat or eat to live?" there flashed back this answer: "Depends on whether you are a man or a woman, most men live to eat." Her reaction on these visits was this historic comment: "You had to be awake in that school." For fifteen years Mr. Rugg has been secretary of the Boston Bethel Baptist City Mission Society and has helped to guide it through its changes and

to solve its problems. The year just closed has been one of the best in the history of the society and its anniversary banquet and exercises formed a notable event in the record of city evangelization.

Mr. Rugg was a member of the Special Committee that raised the balance of the mortgage indebtedness on the church and gave one of the addresses at the annual meeting when the mortgage was burned.

He was one of the five donors of the "Deed to a plot of land" that will provide ample room for an imperative enlargement of the present church building to meet the religious program of the new century.

Mr. Rugg married Emma Coolidge, an alumna of Wellesley College, and a direct descendant of one of the liberal and devoted founders of the Watertown church. Their son, William C. Rugg, enlisted in the S. N. T. C. during the world war and his name is given an historic rating on the Honor Roll of the church.

James H. Gilkey, son of Deacon Royal Gilkey, was baptized April 14, 1878.

During his residence in Watertown he left a deep religious impress upon all phases of church life. He sang, taught, confessed and prayed his way into the hearts of his fellow men. The modest home on Gilkey Court was rich in hallowed family associations and kingdom influence. It is a great thing for a father and mother to say with devout sincerity: "Here are we Lord," and then be able to add with equal sincerity: "and the children Thou hast given us," but this is the classic record of the household at the end of the court.

The Watertown Church Circle contributed some of its finest spirits when the voice of the Lord said: "Up get you out into the region of Cayuga." In Ithaca, by the Lake, there is a latch string always out, for those who used to work and worship with those elect saints, James H. and Mrs. Gilkey.

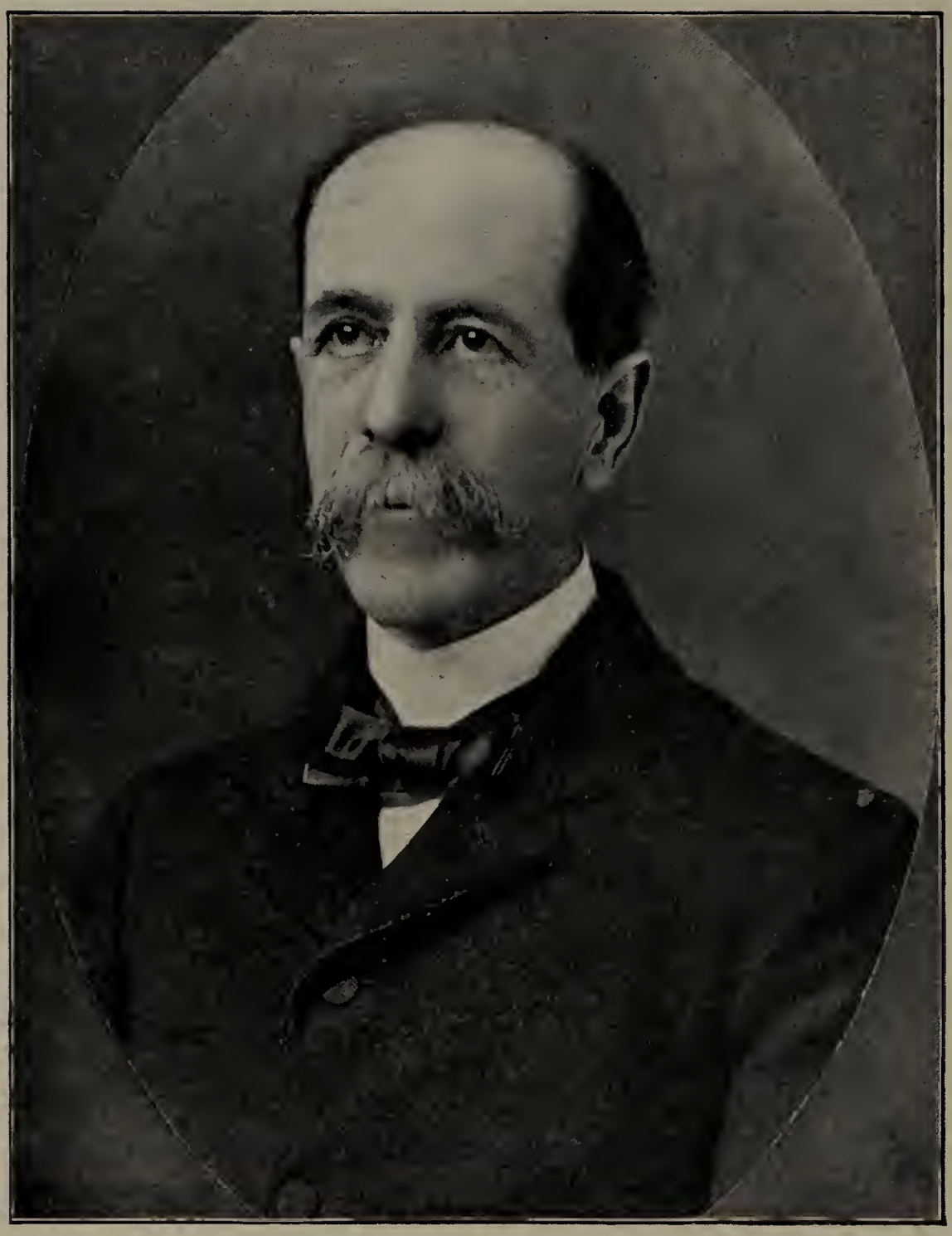
Since July, 1919, Mr. Gilkey has been "Auditor of Vouchers" for the New York State College of Agriculture at Cornell University and he is still busy, although the "1859 Machine" needs careful attention in order to handle the increasing college work.

Very reluctantly, in August, 1929, he was obliged to relinquish the additional enjoyable work on behalf of the First Baptist Church of Brooktondale, N. Y. Here, for more than five years, he has "defended the faith which has once for all been delivered to the saints," and has made the sweet cadences of Christ's "Blessed Hope" help form a symphony out of the character of his hearers.

Deacon Royal Gilkey, Sr., one of the outstanding figures in the photograph of the "Old Folks' Party," once wrote to the historian on the occasion of the latter's ordination. It contained this terse suggestion with reference to preaching the gospel: "Never clip the King's coin, nor muffle the edge of the sword".

A full century of American life, the like of which has not been duplicated since the dawn of time, has felt the arresting and urging impact of the genius of one family of the Watertown church whose christian loyalty has never been successfully challenged.

We feel sure that an On-Going God in the Twentieth Century could use other consecrated generations.



Rev. Edward A. Capen

Pastor 1877 - 1900

Charles W. Gilkey was born in Watertown, Mass., and baptized November 4, 1894, by Pastor Capen. From life's earliest hour devoted parents consecrated him to the service of God. His "teens" were character tones in the symphony of young manhood. He was the first president of the Junior Department, of the Watertown Y. M. C. A., and was at that time a marked lad.

Harvard University and Union Theological Seminary enriched his keen mental faculties and gave him a broad and sympathetic outlook on life.

On graduation he was ordained November, 1910, in the present church building, during the pastorate of Rev. Dr. Day.

Revs. James Grant, Harry Emerson Fosdick, A. K. Parker and Alexander H. Abbott, who shared in the service, never officiated at a holier dedication: it was a prize opportunity to be grasped. The strategic Hyde Park Church in Chicago was his first and only parish.

Here he made an Interdenominational, International reputation as a clear thinker, sane leader, sincere adviser of college youth, and devoted ally of the religion of Jesus Christ. Few leaders in America have envisaged with greater clarity the changes, slogans and demands of the past two restless decades and prescribed such dependable remedies. As the First Dean of the Chapel of Chicago University both the Orient, where he has lectured, and the Occident, where he lives and works, will follow with deepening pride the future decades of the christian influence of this son of promise.

He married Geraldine G. Brown, of Chicago, whose two children, Mary Jane and Langdon Brown Gilkey will help bear the "goodness of God to the fourth generation".

James Gordon Gilkey. December ninth has a rich significance for this son of the church.

December 9, 1900, the new church building in Watertown was formally dedicated. At the morning service Pastor Capen preached his farewell sermon and administered the rite of baptism to a group of candidates including James Gordon Gilkey. At the evening service Pastor Grant delivered his inaugural address to an audience that thronged the edifice.

The date thus becomes a triple anniversary, for this son of the church and its glory will be intensified with the passing years.

Harvard University and Union Theological Seminary shaped the intellectual preparation of this promising candidate for ordination.

The Bryn Mawr Presbyterian Church and the South Congregational Church, at Springfield, have shared all of Pastor Gilkey's active ministry to date and they have been years characterized by an inspiring and compelling leadership of a forward-looking prophet of God. His has been an abundant life. In addition to his home task he has delivered messages at Northfield conferences, College Vespers, East and West, and at Forums of many sorts. Eager groups of youth specialists, trade and social organizations and the pulpits of all denominations have welcomed his heartening words. Radio thousands have listened in, when he was

on the air, and then proceeded to act out the good they received.

In a virile manner he has helped to shape the religious thinking of his day and correct its irreligious life. He often changes emphases in such a happy manner that the Press is quick to recognize a new translation and give it front page endorsement. Then droning prophets of gloom suddenly discover that a Psalm of Praise from a free, healthy soul is better for any age than a dirge from captives in a strange land.

Dr. Gilkey chose for his life partner Miss Calma Howe, of Cambridge, Mass., and James Gordon, Jr., Margaret Howe and Edith B. Gilkey are a forward-looking trio who are proud of their Dad.

During the past three years of his residence in Springfield he has served Amherst College as Professor of Biblical History in addition to his varied activities and the International Y. M. C. A. College, always coveting the best gifts, has just arranged with Dr. Gilkey to deliver his courses on Biblical Literature at their famous school.

The writer of this volume never reads of fresh honors labelled J. G. G., that he does not turn to his treasure vault and re-read "Boston from Harvard Bridge," the Harvard Prize Poem written by undergraduate Gilkey. It was an inspiring sign of promise in the springtime of a consecrated soul.

Royal Gilkey. Ruskin in "The Stones of Venice" has bequeathed these data for our reflection. "Education is the leading of human souls to what is best, and making what is best out of them: and these two objects

are always attained together, and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others."

Leading to the best and making the best out of those entrusted to his care has been the life work of Royal Gilkey. In giving the hand-maid of religion a vital emphasis he has added strength and beauty to his family name.

From 1911 - 1919 he was Assistant Professor at Cornell University. From 1919 - 1921 he was Principal of the Greene, N. Y., High School. From 1921 - 1930 he has taught Science in the Ithaca, N. Y., High School. New York State College for Teachers conferred on him the M. A. degree and his thesis was published by the School Review of Chicago, Ill., in October, 1929.

He married Eunice W. Jackson and in a home of culture and refinement the parents are leading to what is best a promising quartet Eunice W. Gilkey and Raymond W., Royal C., and George J. Gilkey.

On this auspicious anniversary the Watertown church records with justifiable pride the achievements of Royal, the Educator.

Gladys Gilkey shares with her three brothers, Charles, Gordon and Royal, the success that treads on the heels of every right effort. Her early years were spent in Watertown, a pupil of its grade schools and a regular attendant of the First Baptist Church School. After one year at the Newton High School she removed with her parents to Ithaca, New York, and finished her college preparation in that city.

She won the competitive New York State Scholarship examination, receiving the then highest marks that had been achieved. She was also awarded the "Blauvelt Scholarship," by Cornell University. These two scholarships paid her entire tuition and all college expenses during the complete four years' course in Cornell University from which she graduated in 1919.

In 1920 she was married to James B. Calkins, of Ithaca, an alumnus of Cornell, and three children have been born to enrich their home life.

During her entire educational career, Mrs. Calkins has been very active in christian work, teaching classes in Sunday School and Bible Study courses in various Summer Student conferences. She is engaged as leader and teacher of one of the courses in Bible Study at the Student Conference to be held in June, 1930, at Eaglesmere, Pa.

Highly trained, spiritual youth is the finest blessing our age can know. Its example is contagious, its touch is vitalizing and its influence abides for good.

Whenever Mrs. Calkins responds to urgent appeals for constructive leadership, she leaves behind, as a holy benediction, a livelier perception of human worth and a transfiguring picture of "God With Us".

Alexander H. Abbott, one of the promising young men trained in the Watertown Baptist Church, was baptized by Pastor Capen, January, 1896.

On graduation from the Watertown Schools he entered Brown University where he became a popular student and won fame for his prowess in athletics.

Brunonians sing his praises as a star end on the Varsity Football Team.

March 31, 1905, while Pastor Grant was still its beloved leader, the Watertown Church granted Abbott a license to preach and he entered Union Theological Seminary to prepare for his chosen life work.

September 6, 1907, he was ordained in his home church the ordination sermon being preached by Rev. W. H. P. Faunce, D. D., President of Brown University.

Mr. Abbott was called to the Emmanuel Baptist Church, Albany, New York, and entered upon the leadership of this strong church with many tokens of promise. In the fullness of time he was called to succeed the noted leader at the historic Congregational Church, Norwich, Conn., where he is maintaining its best traditions and moulding its life.

Randall T. Capen was baptized January 30, 1885, by his honored father. Such a privilege comes to but few men: we may well believe it was a happy moment for both.

The Public Schools of Watertown, Harvard University and Newton Theological Institution each left their impress on a rare soul. The many forms of christian service which the Watertown church offered were eagerly improved by this son of promise and kept the years of his adolescent life in tune with the infinite.

On graduation in the Class of 1898, he was ordained in the First Baptist Church, Watertown, June 16, 1898. The ordination sermon was preached by Rev. George

C. Lorimer, D. D., and the charge to the candidate was given by his father.

After making a deep impression upon the young people in Belfast, Maine, and Madison, Wisconsin, where his American pastorates were held, he turned his face toward the East and sailed for China, November, 1904.

Here for a quarter of a century he has labored in the Boys' School at Swatow and is now its official head. Kah-Kuang Academy, under his masterful leadership, is the recognized model for both state and missionary schools in that great city.

A recent letter to the "Homeland Friends" was printed in the calendar of the Watertown Church in April, 1930. We quote from the letter: "Oh, its a joy just to live in China. * * * * There's a thrill here in life for life's own sake."

There's an apostolic ring to the enthusiasm of this son of an American Historic Church.

The "Coming of a Capen" to China has been like the glad day that came to the Watertown Church.

He has surpassed his father in length of service, but none are prouder of the achievement and what it has meant to an awakening Orient, than the glorified family who anticipate another "Coming" that will spell Beatific Service for all in the presence of the King.

Fred Earle Pinkham was received by letter in 1889 and holds it a matter of pride that he grew up in the Watertown Church and was one of Pastor Capen's allies. He has never forgotten the inspiration of his Alma Mater.

For three years he represented the American Baptist Publication Society at the Main Store and in the field. During this period he was Deacon of the Second Baptist Church, Germantown. Since 1920, he has been manager of the Retail Department of the Fleming H. Revell Co., one of the best known publishing houses in the country.

He resides in Rutherford, New Jersey, where he has been deacon of the Baptist Church and superintendent of its Church School for almost a decade.

Bergen County leads the county organizations of the state of New Jersey. Mr. Pinkham was a member of the County Y. M. C. A. Committee from 1924 - 1929.

He served the County Council of Religious Education in various official positions and was elected president for two years in 1929. He is a member of the New Jersey State Council of Religious Education and served as moderator of the North Baptist Association including the three northern counties of the state.

He is a charter member and second vice-president of Rutherford Chapter, Sons of American Revolution.

He is a force for righteousness in his adopted state.

Carolina Lassman Pinkham was baptized by Pastor Capen April 3, 1892. For sixteen years she was superintendent of the Primary Department of the Watertown Baptist School, a hallowed and controlling apprenticeship. New Jersey has been blessed by Watertown's gift of this choice young woman.

She has been in demand as teacher at schools of methods at Ocean Park, Me., Collegeville, Penna., Hightstown and Blairstown, N. J.

She was a member of the New Jersey Council of Religious Education and is now county superintendent for Junior Work of Bergen County.

She is superintendent of the Junior Department of Rutherford Baptist Church School; secretary-treasurer of the Woman's Council of the Rutherford Churches, and is regarded as an authority on Junior and Primary Work by the leaders of Religious Education in the County and State.

At present she is taking a special course at Union Theological Seminary on "Church School Methods and Children's Work".

We do not wonder that the daughter of Mr. and Mrs. Pinkham is active in Sunday School and Young People's Work.

In Watertown we paraphrase with real pride Shakespeare's observation: "How far our little candle throws its beams".

Mrs. Gertrude Brown Lee was an active member of the group of young people who received the benefit of Pastor Capen's instruction and inspiration and by whom she was baptized.

She was married to Rev. W. A. Lee, a graduate of the University of Wisconsin and Newton Theological Institution, Class of 1906. Professor Percival Bakeman of Shanghai College, China, and Rev. Floyd Carr, the enthusiastic promoter of the Royal Ambassador Boys' Camps, were Newton classmates of Mr. Lee. After pastorates in Baptist and Congregational Churches west and south, and war work, in this coun-

try, under the Y. M. C. A., Mr. Lee accepted the call of the Congregational Church, Jamaica Plain District, Boston, Mass., where he is rendering most effective service. Mr. Lee is widely known as the author of the hymn, "Newton Blest Newton," sung at all the Newton Alumni gatherings.

Mrs. Lee has proved an able and efficient leader and partner in all church activities. She is a splendid representative of the overflow of our Baptist life.

Rocena Stockwell, daughter of Ira and Mary Stockwell, was born in Hyde Park, and baptized by Pastor E. A. Capen. On graduation from the Watertown High School, she entered Radcliffe College, where she won her degree and then enrolled as student at the Hartford School of Religious Pedagogy. With this superb educational equipment she began work at the Syrian Mission in Boston. Here she served with rare devotion as a moulder of life for ten years.

Her gracious manner made her a welcome speaker-guest at the missionary functions of the churches in Greater Boston, and won many friends for this promising field of city evangelization.

Miss Stockwell's years of service form a valuable addition to the inventory of one hundred years of church activity.

Rev. F. W. Lockwood and wife were received by Letter in May, 1916, and given the Hand of Fellowship by Dr. Day. Mr. Lockwood is an alumnus of the School of the Prophets, in Rochester, New York, now known, to the new century, as "The Colgate-Rochester Divinity School".

He was ordained to the ministry at Titusville, Penna., and served successively the large churches at Ossining, New York, and Pittsfield, Mass. In Greater Boston, and its outreachings, he is a fine example of the value of Interim Pastors. Such churches as the First Baptist, Chelsea; First Baptist, Putnam, Conn.; North Avenue Baptist, Cambridge, and others, rise up to call his interim leadership "blessed". He is a unifier and welder of religious forces at a time when they most need a friend. "And God hath set some in the church" to be "helps". Mr. Lockwood rejoices in such an assignment and his Watertown associates are honored in the service he renders.

John Mervin Hull was a student at Newton from 1878-80, and was ordained at Windsor, Vermont, September 15, 1880. After serving churches at Windsor, Vermont, Kingston and Weston, Mass., owing to failing health, he was obliged to leave the active pastorate for a literary career. For twenty-three years his name was a household name in Sunday School and Young People's Circles and thousands have read his stories with keen delight.

Though for many years a non-resident by necessity, Pastor Hull greatly honored the Watertown church by keeping his name on our roll.

Toward the last of his life, Pastor and Mrs. Hull were granted letters of dismission to unite with the Baptist Church at Ludlow, Vermont, and among the hills he loved so well he passed away December 12, 1929.

During the last year of his life he wrote, the his-

torian to be, the following lines and we use them to enrich our Honor Roll of religious leaders.

THE HILLS OF HOME.

The Hills of Home! I love them
  When summer breezes blow;
With sunny skies above them,
  Or still beneath the snow.
From deeply hidden fountains
  Break cool, refreshing springs;
The storm upon the mountains
  Majestic music sings.
Yet often in the distance
  I see the Heavenly Hills;
The sight, with sweet insistence,
  My soul with gladness fills.
For soon those hills supernal
  Shall nearer, nearer be,
At last, in peace eternal,
  The Hills of Home for me.

J. Mervin Hull.

George Loring Thurlow was born in Lynn, Mass., May 25, 1886. He was educated at Somerville Latin, Colgate University and Newton Theological Institution.

During the latter part of this educational period he was a member of the Watertown Church, where he was held in the highest esteem.

In September, 1911, he was married to Dorothy Brayton Anderson, daughter of Professor Frederick L. Anderson, and was ordained October 30, 1911, at North

Scituate and served this church until 1916. The next five years he led the Baptist forces at Lexington, Mass.

During the World War he held a chaplaincy at Camp Taylor, Kentucky, and saw Y. M. C. A. Service in France.

From 1921 - 1926 he was pastor of the Federated Church, Skowhegan, Me., where he rendered notable service. In 1926 he was called to the leadership of the Congregational Church at Easthampton, and in 1929 he became pastor of the Trinitarian Congregational Church, Concord, Mass. This church is now finishing a beautiful Colonial Church Building to be dedicated in the fall of this Centennial Year.

In the prime of his young manhood, we congratulate and speed our former member who has helped so vitally to make our church influence felt in an ever-widening circle.

Rev. George F. Rouillard was graduated from Harvard University in 1894 and from Newton Theological Institution in 1897. He was ordained at Kennebunk the same year and for a quarter of a century guided with honor the Baptist churches in Maine and New Hampshire entrusted to his care.

From 1909 - 1911 he was assistant to Rev. F. B. Haggard, Home Secretary of the American Baptist Foreign Mission Society. In 1924 he was compelled to seek rest from full pastoral duties but served as an Interim Pastor. During the major portion of the past six years he has been identified with the Watertown Church and shared with it, in helpful ways, his fine qualities of mind and heart.

He married Miss L. M. Gooch, sister of Deacon W. D. Gooch, of Shattuck Road, and two sons are honoring their parents. One son is engaged in business in Boston and the other son, a graduate of Bowdoin College, Maine, is assistant in the Department of French at Harvard University.

Rev. Frank E. Eden. Nova Scotia contributed one of her sons to world endeavor when Frank E. Eden came to Watertown, Mass. He was baptized into the membership of the First Baptist Church, April 23, 1905, by Pastor James Grant. He graduated from Rochester Theological Institution. In 1922, during the pastorate of Dr. Day, he was ordained to the work of the gospel ministry. He was dismissed to the fellowship of the Millard Baptist Church, Chicago, and later became pastor of the Broadway Baptist Church, Denver, Colorado, where he progressed steadily in his profession and did a notable piece of work.

He was recently selected as a member of the speaking staff, by the General Board of Promotion, and made a tour of the New England churches at their midwinter association meetings. Many of his old Watertown friends renewed their acquaintance when the Boston North Session was held with the First Baptist Church, Cambridge, Mass.

Pastor Eden is now in charge of the Immanuel Baptist Church, Rangoon, Burmah. Easter Sunday, 1930, the church held an Easter Dawn Service with baptism at 8 A. M., and an Easter Eventide service when the twilight came. Watertown is in living vital touch with the life of the East.

Herbert F. Bent is one name to conjure with in writing this memorial volume. He represents the Bent family and to have known the Bent family, in the flesh, is to have had an unbroken, vital contact with the Watertown Baptist Church from its conception in 1827 to its Centennial in 1930. Such contact has been the good fortune of the historian and he therefore injects the personal element into this brief biographical sketch.

In a rambling old structure, built over Mill Creek, next to Rogers' Fish Market, was housed Luther Bent and Son Furniture Emporium. This building was later moved to Main Street and changed into a modern store.

For two years, outside of High School hours, we worked for "Luther Bent and Son" and they kept us busy. Robert Burns once wrote: "The Mother with her needle and shears, gars (makes) auld claes look amaiest as weel's the new." "Luther Bent and Son," with sandpaper, new screws, glue and varnish, made "auld furniture look amaiest as weels the new." We functioned in the sandpaper phase of restoration — no easy job.

When this firm became the sales agent of the chairs and carpet, in Pastor Capen's beautification program, they helped to make an "auld vestry look amaiest as weel's the new". Their cheerful merchandise was first class in quality and fair in price.

In the old barn on the Bent Estate, with the assistance of the competent women folk, we acquired the art of harnessing and caring for horses and, thanks to our wise training, we emerged unscathed from physical injury when our apprenticeship was over. Once a week it was our rythmic duty to make a stiff force pump, after

several hundred strokes, fill a large attic tank with water. "Cleanliness was next to godliness" in the seventies, but not so easy to secure as in 1930.

These duties at the home brought us into daily conversation with Mrs. Luther Bent née Emerline C. Wheeler, who shared, with Eunice Brigham and the Tucker Sisters, the conduct of the first Baptist Sunday School in 1827.

Here in this home we met Ella Bent and her sister, Mrs. Evelyn Stiles, our instructors in correct livery methods. Both were ardent and versatile workers in woman's work in the Watertown Church. Here, also, we met Mabel Stiles, Priestess of Neitha in the historic Cantata of Moses. Almost daily we were cheered and inspired by the suggestive coöperation of these christian women.

It was Herbert Bent who enlisted our musical support of the Haymakers' Club in Newton with its yearly series of fine concerts in Eliot Hall. From him we received cordial and constructive aid when we served as General Secretary of the Watertown Y. M. C. A.

Mr. Bent was deeply interested in Bible School work. We have been his guest at church functions in the old wooden church in Newton, the brown stone edifice that replaced it on the new site near the Eliot Congregational Church, and later in the Watertown Church.

He knew how to inject life into religious enterprises and make them look "amaiest as weel's the new".

At the seventy-fifth anniversary of the church we listened with deep interest as our former employer pre-

Mrs. E. A. Capen
(Helen Thomas)

sented his valuable historic paper. To us, at that time, it was a motion picture reel of realistic events and their review has been ever since a pleasant memory.

Mr. Bent was a genuine Christian and among the many infallible tests here are two gathered from New Testament letters: "Be in debt to no man." Wages for service rendered were promptly paid "by Luther Bent and Son". "Let your talk always have a saving salt of grace about it." This was invariably true of the Bents when correcting their employees' mistakes and assigning fresh duties to perform. Such men in the business world are helpful moulders of life.

Two sons, Laurence and Winthrop, came to gladden the Bent household. The name of Laurence appears on the Roll of Honor of those who served in the Great World War. Since the armistice he has answered the Roll Call on High. From the home of his son, Winthrop, in Vermont, in May, 1920, Herbert F. Bent went to live and labor in the City of Everlasting Peace. The program of service in that city is beautifully in accord with the dominant interests of his earthly life.

A companion, beloved for her character and consecration, abides with us still and was about to add a new chapter to her life story of golden deeds, but a health crisis has arisen and she will take a long rest among the Vermont hills.

In this Centennial year may she find there the rest that is rest indeed.

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind."

PASTORS

Rev. Peter Chase	1830 - 1831
Rev. Nicholas Medbury	1832 - 1844
Rev. Edward D. Very	1844 - 1845
Rev. Charles K. Colver	1845 - 1850
Rev. B. A. Edwards	1850 - 1854
Rev. William L. Brown	1855 - 1860
Rev. Alfred S. Patten	1861 - 1864
Rev. William F. Stubbert	1865 - 1868
Rev. Granville S. Abbott	1869 - 1877
Rev. Edward A. Capen	1877 - 1900
Rev. James Grant	1900 - 1905
Rev. Charles H. Day	1905 - 1923
Rev. Charles L. Seasholes	1923

"Living sermons of the truth they taught."

"Good men are the stars, the planets of the ages wherever they live and illustrate the times."

Ben Johnson.

DEACONS

Josiah Stone	Apr. 19, 1833	Jan. 22, 1958
Jesse Wheeler	Apr. 19, 1833	Jan. 25, 1882
John Coolidge	Apr. 19, 1833	July 8, 1878
Newell Brown	Feb. 7, 1860	Jan. 13, 1888
Royal Gilkey	June 9, 1871	Dec. 7, 1906
Joseph H. Stone	Sept. 8, 1871	Jan. 26, 1917
Delano March	Dec. 14, 1878	Sept. 22, 1882
William E. Farwell	Dec. 14, 1878	Dec. 13, 1928
Henry Richardson	May 30, 1884	Feb. 21, 1904
S. Henry Coombs	May 30, 1884	May 9, 1908
William H. Pevear	Mar. 20, 1899	
William T. Macurdy	Mar. 20, 1899	Jan. 15, 1909

William E. Macurda	Mar. 20, 1899	— Jan. 15, 1909
George H. Wiswall .	Nov. 6, 1908	
O. W. Halladay . .	Nov. 6, 1908	— Dec. 1, 1911
Edward K. Bacon .	June 4, 1909	
Fred S. Pillsbury .	June 4, 1909	— April 4, 1916
Harry V. Meyer .	June 4, 1909	— Nov. 5, 1915
T. W. Spencer . .	Jan. 22, 1912	— Jan. 19, 1924
W. Harvey Lucas .	Jan. 19, 1914	
William T. Macurdy	Jan. 17, 1916	
William E. Macurda	Jan. 17, 1916	
Harry A. Crawford	Jan. 20, 1919	— Sept. 25, 1923
Adolph C. Ely . .	Jan. 9, 1924	
Henry Johnson . .	Jan. 9, 1924	— Jan. 4, 1928
Charles O. Chase .	Jan. 14, 1925	
Walter A. Cooper .	Jan. 14, 1925	
William D. Gooch .	Jan. 14, 1925	— Jan. 12, 1927
Calvin D. Crawford	Jan. 14, 1925	
Miles E. Hooker .	Jan. 12, 1927	
W. W. Norcross, Jr.	Jan. 12, 1928	

"Truer, nobler, trustier hearts, more loving, or more loyal, never beat within a human breast."

— *Byron.*

"Of all those arts in which the wise excel
Nature's chief masterpiece is writing well."

Sheffield.

CLERKS

James Bishop	July 18, 1830
Rev. Peter Chase	Dec. 2, 1830
Jessee Wheeler	Aug. 23, 1831
Rev. Nicholas Medbury . . .	Nov. 30, 1832
Joshua Coolidge	Oct. 1, 1835

Jessee Wheeler	Aug. 31, 1838
John Tucker, 2d	July 16, 1844
Royal Gilkey	June 1, 1847
H. M. Wiswall	June 19, 1855
Jesse A. Locke	May 1, 1857
Wm. E. Farwell	Sept. 21, 1858
John Tucker	April 14, 1863
Wm. E. Farwell	Jan. 10, 1865
W. A. Blodgett	Sept. 14, 1869
Joseph H. Stone	April 9, 1875
George H. Wiswall	April 21, 1890
W. T. Macurdy	Feb. 8, 1892
George H. Wiswall	Feb. 8, 1897
Orlando W. Halladay	Jan. 20, 1908
A. H. Melvin	Jan. 15, 1912
Edward K. Bacon	Jan. 18, 1915

"To those who know thee not, no words can paint!
And those who know thee, know all words as faint!
Hannah Moore.

What more need be penned in order to emphasize the richness of character contributed by the Watertown Church to the forces of righteousness that have moulded the most dynamic century of human history?

Time would fail us to record the extent of such christian influence as that exerted by Grace H. Macurdy, baptized by Pastor Capen in 1881, a Vassar Alumna of culture, identified with the Department of Greek at her Alma Mater for thirty-five years and now its honored head.

Deacon W. T. Macurdy, her devoted brother, now laid aside by failing health, has helped to keep untar-

Rev. James Grant

Pastor 1900 - 1905

nished the reputation of a century old Watertown firm, while his judgment and coöperation have been "above par assets" of the Watertown Church.

Think of Henry R. Skinner, a Watertown boy, a member of the First Baptist Church, High School orator, Brown Alumnus, trustworthy lawyer, dependable town official and representative to the General Court.

We must not forget George S. Turner, now in his eighties, Grammar School Master, honored by Catholic and Protestant alike; old schoolmates still make an annual pilgrimage to his living shrine; Superintendent of Watertown Baptist Sunday School, President of the local Y. M. C. A., diligent Bible Student, winner of souls and lover of the appearing of his Lord.

Not all can be mentioned in this historic sketch. Like the writer of the Hebrews we are embarassed by our wealth. But those who have been named have quietly, loyally and with enthusiasm, fitted into God's program for their life.

"Therefore, with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and perfection of faith."

People of the next one hundred years will need moulding and the coming historian should be able to record of Watertown Baptists that they accepted from God, a progressive revelation of service and wrought for God progressive achievement in the redemption of life.

A Sheaf of Interesting Statistics.

Membership by Decades

1830	44	1870	275	1910	623
1840	238	1880	267	1920	604
1850	231	1890	353	1930	831
1860	178	1900	422		

Gains the Last Decade

1921	652	1925	656	1929	816
1922	692	1926	666	1930	831
1923	673	1927	723		
1924	634	1928	781		

Money Raised by Decades for All Purposes

1870	$40,096.00	1900	$56,387.33	1920	$136,029.15
1880	47,594.00	1910	98,309.98	1930	158,690.00
1890	49,340.25		Total		$586,446.71

Money Raised by Decades for Missions

1890	$1,479.24	1910	$14,070.97	1930	$51,486.00
1900	17,861.93	1920	20,772.08		

Total, $105,670.22

These figures are taken from the Annual Reports to the Association of which the Watertown Church is a member.

Money raised for all purposes not stated in Reports until 1861.

Money raised for Missions not seggregated until 1889.

Comparison of Additions, 1869 - 1930.

Pastorate	Baptism	Letter	Otherwise	Total
Rev. G. S. Abbott [7 Yrs.]	68	41	2	111
Rev. E. A. Capen ([23 Yrs.]	334	143	18	495
Rev. James Grant [5 Yrs.]	119	110	9	238
Rev. C. H. Day [17 Yrs.]	351	285	18	654
Rev. C. L. Seasholes [7 Yrs.]	196	180	13	389

CHAPTER VIII

The Church Facing the Future.

THE present minister of the First Baptist Church, Watertown, is not listed among the "Later Prophets" because he occupies a strategic place in the on-going Kingdom of God. His is an over-lapping term of service unique and constructive; he faces the future as the *First Prophet* of a new century of church progress.

His father, Charles Louis Seasholes, who died December 3, 1919, was a graduate of Newton Theological Institution, Class of 1892. His brilliant career as minister, author, and lecturer is written large in these fields of cultural leadership.

Charles Lyon Seasholes, Newton Class of 1923, took up the mantle of the home-going prophet and has used it with signal power. To his care has been entrusted the destiny of the old church in the new century and he is setting high standards for his associates. Seven years of varied testing have proved his right to this trust. Endowed by nature with a winning personality this virile leader is making it count for righteousness in the larger life of the church.

He has been honored with an election to many offices and his gifts of good judgment, broad outlook and fine spirit have been appreciated by his colleagues. He is an active member of the Theological Circle; he has served as President of the Boston Baptist Ministers' Conference; Director of the Greater Boston Federation of Churches; Special Lecturer and Seminar Leader in Preaching at Newton Theological Institution, and

is the present Recording Secretary of the Massachusetts Baptist Convention. These elections are not mere gifts for the asking, they are the rewards of work well done.

Mr. Seasholes was received by letter, from the First Baptist Church, Newton Centre, June 1, 1923.

He was ordained June 14, 1923, in the First Baptist Church, Watertown. The Ordination Program follows:

Ordination Sermon, Rev. Prof. Woodman Bradbury, D. D.

Hand of Fellowship by his Pastor, Rev. Charles N. Arbuckle, D. D.

Prayer of Ordination, Rev. Prof. W. N. Donovan, D. D.

Charge to the Church, Rev. Prof. John M. English, D. D.

Scripture Lesson, Rev. Prof. Richard M. Vaughan, D. D.

On June 18, 1924, in the chapel on the hill at Newton, he was married to Elizabeth Farr Bradbury, daughter of Rev. Prof. Woodman Bradbury, D. D., of the Newton Faculty.

Two daughters, Mary Lyon Seasholes, and Anne Bradbury Seasholes, are the joy and inspiration of an ideal home.

The present church program of the Watertown Church has been marked by a steady, upward trend.

At the annual meeting in 1925 Deacon Lucas reported a gift of $500 from the estate of the late Nellie C. Edgecomb. This sum with interest accumulations

was placed in the "Parsonage Fund" with the understanding that it might be used at any time for the enlargement of the present church building, or for the purpose of purchasing land and the erection thereon of an addition to be used for educational and social purposes.

At the same annual meeting it was voted: "That the income of the Household Fund may be loaned in the discretion of the deacons of the church, to young men and women who are members of this church and who are students in colleges or in Theological Institutions, provided no more than one hundred dollars be loaned to any one person in any one school year, a note or other written obligation to be taken for each loan so made."

April, 1925, the Church Clerk was requested to make a record of the gift of $1,000 to the "Household Fund" from the estate of the late Katherine A. Russell.

At the Annual Business Meeting of the church, held January 13, 1926, Deacon W. H. Pevear presented a recorded deed to the Church Treasurer. This deed conveyed a certain parcel of land in Watertown and described as follows, to wit: "Beginning at corner of Oscar S. Creeley and running northerly along First Baptist Church land thirty-eight and three-tenths feet to land of Fitz, thence westerly eighteen and nine-tenths feet along Fitz land to land of Robinson, thence southerly thirty-six and three-tenths feet along land of Robinson line to land of Creeley, thence easterly along Creeley's land seventeen and three-tenths feet to point of starting—contains six hundred and sixty-one square feet, more or less." The deed was recorded January 7, 1926. The donors of this land were W. E. Macurda,

W. H. Pevear, T. W. Spencer, H. A. Crawford and W. W. Rugg. A vote of thanks was extended the five members for their fine generosity.

May 19, 1926, the following committee was appointed on "Additional Building": Theodore Johnson, Miss A. L. P. Bowlby, C. E. Hess, L. W. Buckley and W. H. Lucas.

In 1927 the church held a "Two Weeks' Campaign of Visitation" under the leadership of Rev. Raymond Cooper.

During the closing five days of the campaign ending Sunday, February 20, 1927, thirty-five couples visited over one hundred homes, containing over five hundred persons, making a definite appeal for church membership by baptism, or letter.

Sixty-six signed cards for membership by baptism and thirty-four signed cards for membership by letter.

In 1927 the church voted to secure a part-time Director of Religious Education and Mr. Albert W. Derbyshire, a student at Newton, was secured for the position.

Mr. Derbyshire had previous experience at the First Church, Medford, and the First Church, Arlington. He is now associated with Rev. Maurice A. Levy, D. D., in the leadership of the growing church at Pittsfield, Mass.

At the annual business meeting held in 1928 the following interesting and fine-spirited letter was authorized. It is worthy of historic record.

Dear Mr. Coburn:

At the Annual Business Meeting of our Church, held Thursday evening, January 12, 1928, the pastor told the members about your experience and your desire to become a member with us. Our By-Laws regularly required a candidate for membership to appear in person for testimony and immersion, but because of the unusual circumstances of your illness, the church voted, unanimously and joyfully, to have the pastor and clerk write a letter recognizing you as in intention a member of our church. We rejoice with you in the assurance of your own heart that you belong to Christ.

Fraternally yours,

CHARLES LYON SEASHOLES, *Pastor.*
E. KINGSBURY BACON, *Clerk.*

In December, 1925, with an elaborate and fitting program, the church celebrated its Twenty-Fifth anniversary in the New Building. During the month large audiences gathered to mark a quarter century of progress and greet their former pastors, Rev. James Grant and Rev. Charles H. Day. Rev. Charles W. Gilkey, of Chicago, added a third notable address and honored the old home church with his presence.

March 7, 1928. On the recommendation of the Beneficence Committee the church voted: "To designate $800 a year of its Beneficence Funds for the salary of Miss Linnie Holbrook [a missionary in Tura, Assam], and $200 to the Newton Theological Institution with the understanding that both of these amounts will be credited to our quota of the United Missionary Budget."

The church school acorn, from which a sturdy church oak has grown in one hundred years, has been described historically in Chapter II. "The Birth of the Church." This story of beginnings is one of vision, consecration, opposition, fidelity and victory. The founders and propagators of the school on Mill Creek wear an unfading crown of honor.

Some of the early records are not complete in all details, but from 1834-1930 more than a score of able and devoted men have served the school as superintendent. Those whose term of office exceeded five years each, were Jesse Locke, Royal Gilkey, William Blodgett, Fred Crawford, George Wiswall, William Pevear, William Rugg and Henry Johnson. Superintendent Rugg holds the record for length of service and his achievements have been starred in Chapter VIII: "Some Moulders of Life in the Century".

From 1834 - 1930 there have been many changes in the make-up of the school. The first constitution of the school was adopted in 1834. This was revised in 1835, amended in 1857, and "New Constitution" was drawn up in 1864. This was revised and accepted in 1887 and the end of revision has not yet appeared.

The hour of meeting has not remained stationary. Early morning, afternoon, noon, and a return to morning have been successively the choice of the school.

At its genesis it was called a Sunday School, then it became a Bible School and now it is listed as a Church School. If the demands of a new century require further adjustments, wise leadership will meet them courageously and constructively.

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still and onward,
Who would keep abreast of truth."

Among the lay teachers who have influenced the most lives the names of Sarah Stone and Helen Capen stand out conspicuously. For more than a half century these two consecrated women led the Infant [now Beginners] and Primary Departments with rare success. They made the teaching hours for the hundreds entrusted to their care a veritable "Gate of Heaven".

David Kinsman, B. W. Duncklee and Emma Davenport, with impressive devotion to their Lord, made the Old and New Testament courses of study for adult life a dependable chart for guidance. No seeker after truth was ever left in the fog in the class circles where this devoted trio expounded God's word. Facing the future it is imperative to inquire: "Has the Baptist Church School of Watertown maintained a 1930 hold on modern youth and is it alive to the demands of the new religious order?"

Most emphatically the answer must be an affirmative one. No one can associate with Supt. Henry Johnson and his corps of helpers in character building without feeling the tug of a new day in Church School activities.

Teacher Training Classes—Programs of Worship in the Church School — Vacation School coöperation in the summer with the Watertown Federation of Churches — school financing of teacher representation at the Ocean Park School of Methods — Department-

al work under paid, trained leadership — careful missionary instruction. A definite committal of an ever increasing number to the challenge of Christian Stewardship — are these dead issues? Are they out-grown forms of religious education? Are they signs of looking backward? An expert survey would present this terse answer: They are signs of school vitality that cannot be refuted.

The founders of the school of 1827 did not labor in vain. Their 1930 successors have much of the same vision, consecration and fidelity that secured the early victories over every opposition.

With rare devotion and generosity the Early Fathers gave the first school a needed equipment and what a harvest followed their sacrifice!

A small school acorn, of thirty-five membership dimensions, has produced a church oak with a membership of 831 in one hundred years.

The Modern Church Fathers own the necessary land and hold the nucleus of a fund for the construction of an adequate building for social and educational purposes. Such a building must become an early reality if the first half of the Twentieth Century is to witness a new group of "Moulders of Life" trained adequately for their difficult and exacting task. It is a positive inspiration to picture the thrilling church total of two thousand thirty, if we pledge anew our determination to keep abreast of truth.

Here endeth the written records from which citations were made for this memorial volume. The closing century's achievements cannot be re-written but

they may be re-read with perennial delight. The finis does not leave us in gloom but facing the future with glad anticipation of greater ventures and larger success.

Before laying aside our pen we pause to thank God for the strategic location of the Watertown Baptist Church and for the crises and demands which present Baptists face. In the early development of the newer Watertown, Delano March, a Boston merchant and a warm supporter of the First Baptist Church, built a fine residence on the high land adjoining the Arad Bailey estate. This was an act of faith in the future of his adopted village. At that time he had few neighbors. There were only a dozen houses on both sides of Watertown's main artery between the Common Street Cemetery and Bird's Tavern at Mt. Auburn Bridge. In the exercise of his faith, Mr. March became the pioneer of Watertown Beautiful. In the same year James H. Norcross, a local builder, purchased of Mr. March, his former home, the estate on which the present church edifice was afterwards erected.

At the time of purchase he was dubbed a fool for "moving to the outskirts of the town". But old neighbors were mistaken in their judgment of these real estate transactions. In course of time, others turned their faces toward the East, and followed the trail of men who could see visions and plan in terms of tomorrow.

At that time Common Street, winding over the hill to Belmont, or joining Orchard Street to the Waverley line, was a narrow, dusty road along which huge droves of cattle were driven weekly to the accompani-

Rev. Charles Hoben Day, D. D.

Pastor 1905 - 1923

ment of shouting men and barking dogs. Only a half dozen houses, including the antiquated Poor House occupied the entire territory. Everywhere broad acres, underbrush, woods and hayfields greeted the occasional traveller. Watertown's ancient lighting system did little to dissipate at night the eerie effect of these lonely stretches.

Just beyond the old High School building, still standing, was the Whiting estate with its acres of valuable land. On the northern boundary of this estate ran a brook of clear, cold, drinkable water, from which trout could be caught, in whose lower reaches tender water cress flourished, and whose open meadow along Spring Street was gay with seasonable blossoms. In winter the frozen overflow of this brook was transformed into a natural skating arena that echoed with the shouts of children at play.

Apart from the wooded height, now known as Whitney Hill Park, this superb estate, centrally located and unequalled in contour, for lack of vision on the part of the majority of the voters, was allowed to slip through the fingers of a visionless generation, and can only appear on the page of history as "Watertown's Lost Park". Today Common Street is a broad, well-lighted boulevard winding through the educational center of one of the largest towns in the Commonwealth and leading to growing acres of beautiful homes.

But lost parks have been atoned for, in some degree, by fine church property. Watertown has no churches on side streets. Organized religion, in what has been styled historically, as "Great Little Watertown," makes a frontal appeal to the best in its citizens. From Mt.

Auburn Bridge to the Waltham line, three Catholic, one Armenian, one Episcopal, two Baptist, one Congregational, one Methodist and one Union Church are all on main arteries of travel. The Unitarian Church is a notable exception, but a church "set on a hill cannot be hid".

The man with a vision writes: "Watertown's Civic Center is yet in germ." When the steam railroad and its attendant structures, are dealt with, finally, in Twentieth Century terms, even the church on the hill may join those on the Main Street.

The church buildings in Watertown are a credit to their worshippers. They have been placed where religious programs can make their strongest appeal. Their grounds have been beautified and their columns rise like architect's dreams frozen in stone.

The Twentieth Century will demand the best from church adherents, both as regards individual character and church construction. Our church fathers were men of vision. To the historian it is more than a coincidence that the Gothic tower of Pastor Capen's dream, like an index finger pointing heavenward, should crown the artistic structure that rises out of the territorial center of Watertown's future religious appeal. Are we not justified in saying with the Great Teacher: "This was the Lord's doing and it is marvelous in our eyes".

Across the way stretches the old Common Street Cemetery whose first interment was July, 1766. Within its boundaries sleep many of our Baptist fathers and their descendants, in whose memory "Taps" will be

sounded at anniversary time. With the passage of years this burial place has been beautified and made artistic by gardener's skill, yet, for three centuries it has spoken but one message: *"Here lies the remains"*. The Ancient and Honorable Artillery Company of Boston has placed a tablet near the cemetery gate on which is inscribed: "General Washington passed here to take command of the Patriots' Army." All the voices and records revert to the past. You are looking backward whenever you enter its gates.

On the opposite corner stands the First Baptist meeting house whose valuation in 1930 was $200,000 and whose membership numbered 831. What is the outstanding message of these stones and this congregation? *"Here lives consecrated personality"* with eye undimmed and natural force unabated facing the future with courage and hope.

Divinely led, the Baptist Church in Watertown came into being as a protest to the sad, religious drift away from evangelical truth. Divinely led, the Baptist Church in Watertown exists today to keep step with a Conquering Christ whose cause it has espoused. The past one hundred years have witnessed marked changes of attitude toward provincialism, human slavery, the the liquor traffic, education, missions, brotherhood, the cause of peace and the claims of youth. Manners have changed; customs have changed; apparels have changed; tastes have changed; ideals of beauty have changed; the fashion of each successive age has passed away; but there is one influence that speaks to all ages; it is sacrifice — the giving up of something in the cause of right.

From 1830 - 1930 much of permanent value has been accomplished in the eradication of evil and the enthronement of good, but the ultimate goal of a conquering Christ is still far away.

The June, 1930, Bulletin of the American Baptist Publication Society contains this arresting paragraph: "History has not three greater tragedies than the three that confront the world today — the determination to bring back free liquor in America, the drive against religion in Russia, and civil war and famine in India and China."

Only the sacrifices of human hearts can heal those tragedies. Time writes no wrinkle on the deeds of those who offer "a more excellent sacrifice than Cain".

The love of Jonathan and David is as young as yesterday: the devotion of Ruth to Naomi is as modern as this morning; the affection of Joseph for his brethren is as fresh as an autumn field.

The new century is calling Baptists to yearn, speak, act and conquer in terms of sacrifice and God is waiting for Baptist response in terms of an open mind, an open heart and an open hand.

The new Biography of Livingston, by R. J. Campbell, D. D., closes with this heartening paragraph: "The Nineteenth Century produced no greater moral force than he, and its propulsive energies show no sign of diminution. He has been the means of evoking more zeal for human welfare, more honest belief in the capacities of human nature, more unselfish willingness to labor in the cause of human emancipation from the shackles of hatred, and fear, and hoary antipathies

than almost any single personal influence that could be named: certainly none other has been more fecund in operation. And the work goes on, and will go on till the race of man has reached that inconceivably distant goal towards which all the men of vision of all generations have raised their eyes and led the way."

According to Tennyson it is both poetical and religious to "Hope to meet the Pilot face to face when we have crossed the bar." But it is imperative that we do meet Him face to face, this side of the bar, if the sacrifices of christian hearts are to heal the tragedies of this generation.

"It is not so much what you believe as why you believe it, and it is not so much why you believe it as what you do with it when you do believe it."

That is a workable slogan, a concrete method for writing history in the next one hundred years, so that, like our fathers, "we being dead may yet speak."

FINIS